



The INSTRUCTOR

Formerly The Juvenile Instructor

VOL. 67

OCTOBER, 1932

NO. 10



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Three Poems

Encouragement

"Just a word of comfort—
Just a line to cheer!"
Such the boon you ask of me,
Friend and comrade dear.
May the thought I pencil
Hopefully for you
Prove the solace you desire—
Buoyant, helpful, *true*.
Now! While learning lessons
Through life's speeding years
You are trusted and beloved
By earth's noblest peers.
More! Your course is favored
Of our Heavenly King.
From your service in His field
Fruits immortal spring.
Though at times you suffer
Let no doubts arise.
All who are true in Jesus' cause
Win a Grand First Prize.
That prize will be everlasting.
You will win it.

—Lula Greene Richards.

Poplar Trees

By Dora B. Knowland

The poplar trees are maiden aunts;
Erect they stand, and prim,
Their high heads nodding graciously,
Their green skirts straight and trim.

They guard the house and orchard
trees

From all the winds that blow,
And gallantly, in winter time,
They fight the drifting snow.

But beautiful, through summer days,
They hold—Oh, nest on nest!—
Of robin, wren and oriole.
It's then, I love them best.

It Isn't the World—It's You!

You say the world looks gloomy;
The skies are grim and grey,
The night has lost its quiet—
You fear the coming day?
The world is what you make it,
The sky is grey or blue
Just as your soul may paint it;
It isn't the world—it's you!

Clear up the clouded vision,
Clean out the foggy mind;
The clouds are always passing,
And each is silver-lined,
The world is what you make it—
Then make it bright and true,
And when you say it's gloomy,
It isn't the world—it's you!

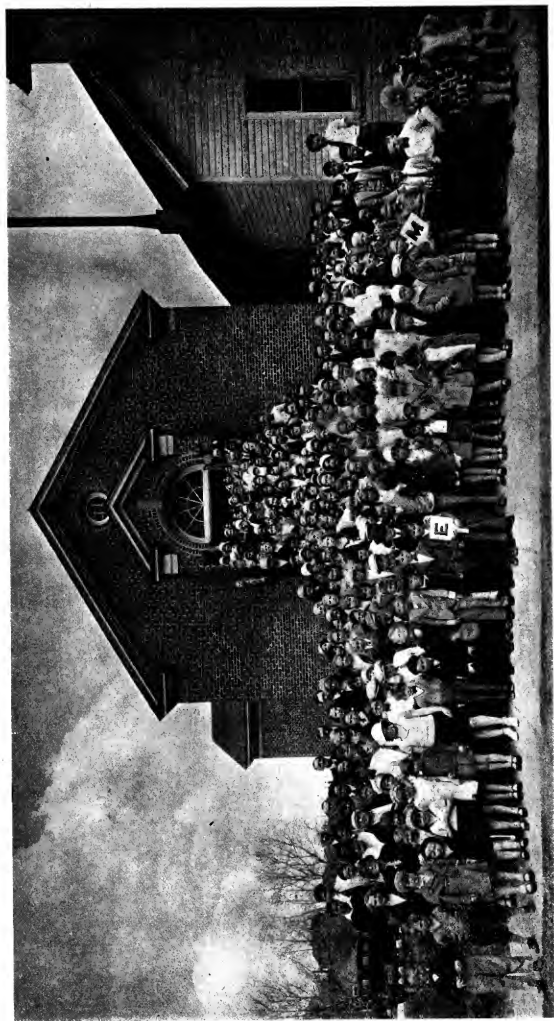
—Anonymous.

"HELP, LORD, OR I PERISH"

Painting by Plockhorst. Print by Taber Prang Art Co.
Our cover picture illustrates Matthew 25:31.

"And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?"

As long as Peter kept his eyes on the Master, he, too, walked on the water, but when fear overcame him and he looked only upon the turbulent waves, he sank. Might not this picture be allegorically typical of world conditions today? Are the people sinking because they have turned their eyes away from the true Christ?



L. D. S. SUNDAY SCHOOL OF KEMMERER, WYOMING, WOODRUFF STAKE

(Photo taken "Mothers' Day," 1932)

Present, 265; 63% of Ward population. Superintendent, Robert Ostergaard; First Assistant, Henry W. Smith; Second Assistant, Roy Benchler; Secretary, George L. Tinner.

THE INSTRUCTOR



Vol. 67

OCTOBER, 1932

No. 10

A Youth's Tribute to the "Mormon" People and their Religion

By David R. Lyon

From time to time, at rare intervals, broadminded people not affiliated with the "Mormons" have paid wonderful tributes to them and their religion. One such unbiased tribute is embodied in the work of an unusual young man, Larimore Foster, only son of Mr. and Mrs. Thomas J. Foster, of Ridgewood, New Jersey. He was called Larry by his family and friends, and the book is named in his honor, "Larry."

The writing of this book was not done with the idea that it would ever be published, and it is doubtful if it ever would have been had it not been for the untimely and tragic death of the author. After his demise his parents gathered up a number of the letters that he had sent them, and others, together with some of his views on college life, his philosophy of life, with extracts from his diary, also some of his humor and poetry, and had them made into a book.

Larry graduated from high school at 18, and entered college in the fall of 1923. At the end of his sophomore year he went on a summer vacation to Arizona. He was fortunate while there to be a guest in the home of Mr. and Mrs. Fred Turley, at Sundown Ranch, Aripine, Arizona. Here he became an observer as well as a part of a model "Mormon" home. A few days before he intended to return to his parents' home, he went out on his favorite horse

to watch a wonderful sunset, for which that part of Arizona is noted. As he failed to return, a searching party was sent out to find him. From the position in which he was found, he had apparently been sitting on the ground, holding a lariat fastened to the saddle. The horse had evidently been frightened, and in running caught the lariat on Larry's wrist. He held up for about fifty yards and then fell, his head hitting a stump with such force that death must have been instantaneous.

The following excerpts from his letters are wonderful tributes to the "Mormon" people with whom he lived during his two months' vacation, and show that he had a mind to discern the truths believed and practiced by a much-misunderstood people.

By courtesy of the Larry Foster Foundation, of which Thomas J. Foster is president, permission has been given to reproduce in this article the tributes that follow:

Friday, the 26th:

"I had a dandy long talk with Wilma (Mrs. Turley). She told me much about Mormonism, and I am convinced that it is a very wonderful religion. Still, I can see no more difference between a good Latter-day Saint and a good Methodist than between a good Methodist and a good Baptist. That is, as far as actual living goes." (Page 111.)

Sunday, the 12th:

"I went to Sunday School and believe me, whether the Mormons have the right dope

or not, it is the most plausible and sane and scientific and *universal* that I've heard. And everyone from the littlest kid to the oldest man knows his stuff. There is no mystery, no wondering if there is something that had better be left unexplained; everything is clear and implicitly believed and *lived*." (Page 122.)

Thursday, the 16th:

"The Pleasant Valley Missionaries came and are two darn nice fellows from near Salt Lake City. * * * We all went to the meeting held by the Missionaries at the schoolhouse. I was deeply impressed by the calm assurance, the child-like faith, the absolute unwavering certainty of all of those people that the doctrine of the Latter-day Saints is so complete and soul-satisfying. And the men didn't rave and rant around to prove their statements by noise—the way I've heard a lot of Gentiles do. They made no statement without substantiating it conclusively from the *Bible itself*. By George, they surely know the Bible as well as the 'Book of Mormon' and the 'Pearl of Great Price.' And they showed results." (Pages 123-124.)

Excerpt from a Letter to the Chaplain at Lafayette College:

"I'm living with and in the midst of Mormons. They are the most marvelous people in the world, bar none, and as long as I haven't seen all the people in the world, I can say that. Just wait until I begin to tell you of them and what they believe. By George, if Gentiles were only taught half as well we'd be better off." (Pages 129-130.)

From a Letter to His Family:

"Tomorrow morning I go to Snowflake. You know the 24th is the anniversary of the day Brigham Young founded Salt Lake City in 1847, so they have their big celebration—just like our Fourth of July. And I'm to meet the rest of these people that I have come to love so well. More and more I'm learning to give them my respect and love and they are sure wonderful to me. So I shall send you a card from Snowflake saying that I've turned Mormon probably." (Page 130.)

From a Letter to His Girl:

"Friday I drove down to Snowflake. The town was founded many years ago by Grandfather Flake who is now eighty-seven. Only two or three years ago he stopped riding a horse! He was one of the few polygamists—had two wives and twelve children. Now he has over 300 living blood relations and with the 'in-laws' some 375! And he talked to us and told us of the day he found the valley and settled that country. Why, it was like a romance—it *was* a romance.

"We had a pioneers' breakfast cooked and served on top of the hill above Snowflake to some 300 people. Then we all paraded down to the Stake House (Mormon Districts are called 'Stakes,') where there was a pioneers' meeting.

"The meeting was opened with prayer thanking God for giving the pioneers a safe journey across the desert. It was all carried out that way, and some of the old men and women got up and told of personal experiences. I was thrilled. * * * *Everybody* was so good to me! I was about the only Gentile in the town and they treated me like the best of their own people. Someone was always at my elbow showing me around and introducing me to his friends." (Pages 130-131.)

"Saturday afternoon I went up to the Fillerup's. Mr. and Mrs. are *delightful*. Gosh, you'd *love* her. You know, she has thirteen children. No one in the family has ever died, they are all strong and good looking and have good educations, and she looks not more than forty-five herself and is healthy and well. Do you wonder that I consider the Mormon women one of the seven wonders of the world? The Mormons have the highest birth rate and the lowest death rate of any people in the world, and most of them are *good* kids.

"Sunday was Mormon conference and both morning and afternoon I went to church. By now I have a fairly good understanding of their religion—far better than I have of our own, I must admit. But don't worry, I'm not going to change this summer." (Page 132.)

A BIRTHDAY WISH AND PRAYER

For President Anthony W. Ivins, September 16, 1932.

By Lula Greene Richards.

Loved Friend and Servant of the Lord,
And of His children too—
On this your Eightieth birthday we
Would offer honors due
To you, an advocate of all
That's beautiful and true.

We wish and pray for you and yours
Continued great success
In Truth's advance till Christ shall come
With peace to rule and bless—
Then with Him still to carry on
New works of righteousness.

The Gimme Woman

By Elizabeth Cannon Porter

Christmas had been unsatisfactory to Mrs. Murphy. Valentine's Day was even more so.

The Irishwoman had spent days and weeks wondering what people were going to give her. They didn't give her much. Her son was newly married, with a young wife. Her sister worked hard on a farm. Her other sister, who cooked in San Francisco, had fallen and broken her shoulder, so could send her no more money.

Mrs. Murphy had plenty of time to speculate because she was out of work. In fact she said that she had been looking for work for nineteen months and hadn't found it yet.

Her landlady, to whom she owed five month's rent and an electric light bill, said that she reminded her of a Laurel and Hardy comedy in which the pair "had been looking for work since 1921. Consequently they were worn out and needed a vacation."

Mrs. Baker was out of patience with her dilettante tenant, who, like Mr. Micawber, was always waiting for something to turn up.

"Mrs. Murphy!" exclaimed the irate landlady, "You remind me of the song Jack Dempsey sang when he was on the vaudeville circuit. It was called the 'Gimme Song.' He told how he walked down Broadway with the chorus girls and how they wanted him to buy things for them. He explained how they would point out things in the windows and say: 'Gimme that bracelet. Gimme that coat. Gimme that hat. Gimme that dress. Gimme a ring! You, Mrs. Murphy, I'm afraid, have the 'gimmes' like the chorus girls!'"

"Holiday time you wondered what kind of clothing the social service worker would give you; and how many Christmas baskets you would receive; and what groceries the store woman,—

who is the wife of the Sunday School superintendent,—would give you. You criticized old Mrs. Blake, who is ill, for not getting out in the balmy Los Angeles air but it never occurred to you to pick her a few flowers. You were afraid that your sister in the north wouldn't send you a Christmas present, yet you didn't bestir yourself to send her one, after all that she has done for you!"

The auburn-haired Irishwoman gaped at her in astonishment so she added: "If a farmer went and sat himself down by a barren field and expected it to grow a crop, without ever planting or cultivating it, we would think that he was crazy! Yet people who want things for nothing do just that. 'Cast thy bread upon the waters and it shall return after many days,' said the Savior. I like to think of it as great ships of grain being sent to foreign ports. And in return the ships come home laden with ivory, and spices, silks and perfumes, toys and woollens. Lucky is he who has many ships upon the high seas for if one or two are lost, there are still some that will bring products from far-off countries. But poor is the merchant who never sends a ship, for how can it return if it has never been launched?"

"So, Murphy, if you expect to *get* you must first learn to *give*. Instead of wondering eternally about what people are going to do for you, you look around and see what you can do for others. Then, and then only, will things begin to come your way."

"To begin with," she exclaimed with sudden inspiration, "You can come and wash my kitchen walls to help pay some of the back rent that you owe me."

"All right," said Mrs. Murphy.

A sunlit morning a few days later Mrs. Murphy, quite radiant, appeared with a loaf of bread under one arm

and with a bouquet of flowers in her hand.

"It works," she exclaimed jubilantly.

"What?" asked the astonished landlady.

"Why this doing for others. Here this bread is for you. It is some of that that you cast upon the waters." (Mrs. Murphy had been down to a shop where the proprietor sold day-old bread very cheaply to the poor.)

"These flowers are for Mrs. Van Fleet. She sent me a duck dinner the other night and I remembered that she likes attention and pretty things so I picked her a bouquet."

"And I've got a job, well, that is, a sort of job. You know that Mrs. Jensen has been sending me in soup for weeks, because I guess she thought that I was hungry. So I went in and offered to take care of the children while she did her marketing. She insisted on giving me fifty cents though I didn't want to take it. She has engaged me regularly to take care of the children when she goes out and sometimes I'm to help her with her work in the morning."

"Then when my folks were here the other night I gave away my bead necklaces."

"You what?" queried Mrs. Baker.

"The blue one I gave to my son's wife because it matched the color of her eyes, and the red one to Ellen. She is going to send me some walnuts and sweet potatoes from the ranch. And Phil, my boy, was so touched that he gave me some money for my gas and light bill. The pearl beads I'm going to send to Alice in San Francisco. 'Pearls are for tears' but they will match her white skin and I guess she'll know that I mean well. And the forget-me-not chain that I made myself I'm going to give to Mrs. Castle's little girl because she's so lonely."

"But the Castles are rich!"

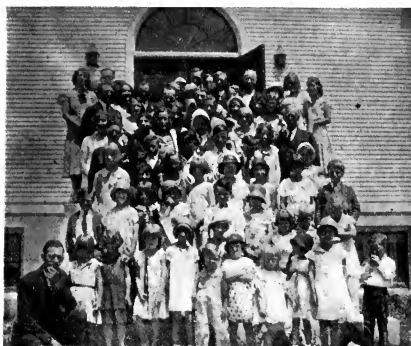
"Yes, that is why Patricia is so lonely. Her mother is so exclusive that the child doesn't have any fun at all."

"But why on earth, Bridget, are you giving away all your bead necklaces, for now?"

"Well since you said I didn't give any Christmas presents nor send any valentines, I thought that I would celebrate St. Patrick's day."

Then the astonished Mrs. Baker noticed that Murphy was clad from head to foot in green, and that she sported a four leaf clover in her coat lapel.

You can't get ahead of the Irish!



**PENROSE SUNDAY
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Superintendent, W. Morgan Miller; First Assistant, Carl Nelson; Second Assistant, Leonard Berchtold; Secretary and Treasurer, Della Petersen.

TRUE PIONEER STORIES

By Harold H. Jenson

ELIZABETH A. D. R. B. PILCHER

Pioneers of 1847 and following years are getting fewer and fewer as the Grim Reaper takes his toll, and it remains for the children of these heroes of yesterday to keep alive their memory. Here is a story of a child of a pioneer family who vividly recalls incidents in the lives of her parents, William K. Rice and Louise W. Gear, that form a real object lesson to the youth of today, who do not really appreciate the wonderful opportunities they enjoy. She is Elizabeth Adalaide Rice Bybee Pilcher, who lives at 1789 Center Avenue, Ogden, born in Farmington, March 18, 1856. Her life has been one of constant toil, yet through all her hardships she praised the Lord and fervently declares that "it is work that makes life worth living, if done well." But let her tell her romance of long ago which starts with an Indian story:

"We were not afraid of the Indians, for we were taught they were our friends. In fact, my father raised two Indian children. He had been called to Parowan and built the first cabin there. They were having trouble between Indians and one tribe was planning to kill the two children of another tribe, as they had killed their parents. Father bought these kiddies, paying a black whip and lariat for them. Then they stole the girl who was three years old. The white people set out to find her and threatened the Redmen and said unless they returned the child unharmed they would not be responsible for results. About a week later they found the little child asleep unharmed in a nearby field. Apparently she had traveled a long way on foot finding her way back to civilization, realizing who were her friends. The girl was named

Cora and the boy Mocham, after an Indian Chief, and we were raised as children together. The Indian girl later married a white man called "Big Jim" and had three children, two of whom died. Mocham lived with us for forty years and we looked on him almost like a brother.

"At one time starvation and famine were prevalent and there was only one loaf of bread to divide among our family. Mother cut this up into slices and offered a piece to our adopted Indian brother: "No mother," he said, "give to other children. No flour. Indian can eat parched corn." The men followed his example and ate parched corn with him, giving us children the only white bread left. Mocham never married, as his position was

(Continued on page 595)



ELIZABETH A. D. R. B. PILCHER



The Gadianton

A STORY OF ZARAHLEMA

By E. Heloise Merkley

XII.

So engrossed did Orpah become in her care of the wounded man they had rescued, that she had very little time to be nice to Jarom. And Zemnariyah, not suspecting how he tempted Jarom to murder him in cold blood, laughed at her susceptibility, boasted of how he could always win the love of a woman, exaggerated his weakness, pretended to be impressed with her arguments against the Gadianton system, and as soon as she was gone, renewed his confidences to Jarom until the spy was fairly distracted; indeed, he cursed the scheme he had himself proposed and which had brought them together.

Then came the day when he and Zemnariyah were talking quietly together in the room next the Chief Captain's and a careless servant left the door between the two open. Gidgiddoni could be heard distinctly as he interviewed, one after another, the apparently numberless keepers of the great storehouses. Lachoneus arrived in the midst of the reporting, and listened with Gidgiddoni to the tales of trouble brought in.

Zemnariyah, hearing this one tell how rodents had carried off thousands of bushels of grain from a storehouse yet unopened; listening to that one relate how dampness and mold had ruined his entire charge, and catching the report of another one that fire had somehow been started in his vast supply and only a little of it saved, grew ever more cheerful.

Finally, when the last one had reported and Lachoneus and Gidgiddoni summed it all up in the gloomy decision that they could not possibly hold out more than six months longer, the robber chieftain could scarcely restrain a shout of triumph.

But that was not all he was to hear. Now came the keepers of vast herds of cattle and sheep to report enormous losses among the animals. By the time Lachoneus was gone Zemnariyah was so overjoyed that he could scarcely lie on his couch.

"Help me dress," he commanded Jarom, "find my clothing quickly. I am going back this very night and organize a siege. They decided to start tilling the soil. I must not allow a Nephite outside the wall for six months. Oh, hurry, Jarom! Let me go!"

"But your wound, your sickness?" Jarom protested.

"My wound has been healed for over a week, and my sickness since then is feigned for Orpah's benefit."

"Are you going without bidding her good-bye?"

"What do I care for her? There is no time to waste upon women now. After the Nephites are subjected will be soon enough. Then she and any others I may desire will be mine." And with that threat he was gone.

Jarom hastily sought Gidgiddoni to tell him of the wounded chief's departure and of the success of their plans.

Knowing that Zemnariyah would soon demand his services, Jarom sought Orpah to bid her goodbye. He explained to her why Zemnariyah had departed, and the entire plan they had used to deceive the robber into thinking the Nephites on the verge of starvation. Nor could he resist telling her what Zemnariyah had said about her, in response to her regret that he had not bid her goodbye.

"And you listened and did not kill him?" she demanded, with flashing eyes.

"But he is the chief of the Gadian-

tons," Jarom stammered, "I had to let him live in order to carry out our plan for exterminating them."

"Oh, your precious plan! Could not the Gadiantons choose another chief as they did when you killed Giddianhi? If you can listen to such insults about your promised wife, I think you care more about your plans than about me," and without another word Orpah turned her back and left him.

Miserably Jarom went out of the house and out of the city and along the road to the mountains. It seemed to him that all his hopes and plans had become as dust and ashes. It was to win Orpah that he had struggled and worked so long to compass the destruction of the Gadiantons, and now she had quarreled with him and even if he should succeed in his great scheme, what reward would there be in it for him? For a long time he fought the question out, tempted to give up and stop trying. But after awhile, the memory of their crimes against the innocent among the Nephites and Lamanites came back, and with it the sense that he had consecrated himself to a great undertaking in the cause of righteousness. So, though still bitter at heart, he took new resolution and determined more strongly than ever not to turn back until the Gadiantons were exterminated.

He had plenty of opportunity for action now in which to forget his personal grief. For Zemnariyah very promptly organized the siege he had been tempted into, and Gidgiddoni as promptly sent out parties to cultivate the land and to go hunting in the wilderness. Between the two Jarom was very busy—too busy indeed to even attempt to see Orpah. For he undertook to see that no Gadianton party should succeed in destroying any Nephite, and to lead the Nephites in their nightly raids upon the besiegers.

So well did he accomplish his aims that thousands upon thousands of Gadiantons fell the victims of their Nephite enemies, whom they had sup-

posed starving. Hunger, too, was increasing among them. The relays of hunters had to go farther and farther to seek game, and there were less now to go. Zemnariyah grew desperate.

When at last it became evident that in this strange siege, it was the besiegers and not the besieged who should be exterminated, he remembered the suggestion of the old man in their council and ordered them to prepare for flight into the northland.

Jarom, conceiving this the final opportunity, reported their plans to Gidgiddoni.

"Do you know their exact route?" Gidgiddoni inquired.

"Yes, for I planned it myself. I shall have no difficulty in heading them with your armies."

"And are there none left behind?"

"Not any, even those who are unable to walk will be carried along. Zemnariyah seems more humane than Giddianhi, though he does it to encourage those who love the weak. Still it will be well to send a small army to circle between them and their retreats, lest some escape and return to the mountains. None must escape us this time."

But Gidgiddoni seemed troubled over something not apparent to Jarom, so he waited for the older man to break the silence that fell. At last he said, "There are women and children among them, Jarom."

"Yes, though not nearly so many as one would naturally expect. So many have starved."

Gidgiddoni shuddered, "How terrible that men should eat while women and children starve!" he exclaimed, "I cannot this time give orders that none shall be spared. We shall have them at too great an advantage. And you have proven to me that it is not impossible for a Gadianton to repent and turn to God. We shall therefore take prisoners, and those who surrender shall be allowed to live if they will entirely renounce the secret order. I am sure Lachoneus will agree with me."

Jarom hungered for a glimpse of Orpah; for one moment in which to try to justify himself and discover whether her love for him had entirely disappeared. But he was kept too busy and had to lead the army out of the city without a word with her. His heart ached as he saw the lights of Zarahemla growing faint in the distance. It seemed hard that on the morrow he must go into battle with no word of farewell from the woman he loved. But he must not falter now.

Leaving the main body when they were well upon their way, and with most careful instructions as to the route to pursue, Jarom circled back to conduct the smaller army toward the mountains to follow behind the Gadiantons and cut off their retreat. It was almost morning before he left these, to hasten once more, on a fleet-footed horse that he might join the first division and be with them for the morrow's battle. Then at last, assured that the Gadiantons were surrounded securely, he flung himself upon a rude couch to snatch a little sleep before the fight should commence.

When he opened his eyes, it was to look into the face of Orpah—Orpah armed from head to foot and looking like a slender boy.

"Orpah," he exclaimed, "How came you here, and thus?"

"I had to!" she replied, her lip trembling, "Father would not let me come, and so I disguised as a soldier and came anyhow, in the darkness. I could not let you go into the battle without bidding you farewell and begging you to forgive me for my hastiness the last time we were together. Oh, Jarom, if you knew how I have suffered—Can you forgive me?"

His answer was to catch her joyously in his arms and dry her tears with kisses. Then he answered, "I have suffered, too, Orpah, but I realize that you were partly right. I should not have allowed Zemnariyah to say such things about you. And today my one aim shall be to punish him. Ah,

sweetheart, I shall fight with the strength of ten now that I know you still love me! Bless you for coming to me thus!"

At that moment the signal was given for the battle to commence. The Gadiantons had awakened and discovered their foes and the Nephites must wait no longer.

"Oh, Jarom!" Orpah exclaimed, "be careful. They will fight with the strength of despair, and I could not endure to lose you now. Oh, please be careful!"

"Only pray for me, sweetheart," he replied, "and no harm can befall me today. Now that I know you love me God will let me live. But keep yourself in a safe place to watch the battle and pray that I may bear myself as a man and a soldier. I must go now. Farewell."

So he went into the fight with her kisses upon his lips, and the knowledge that she was praying for him like a shining armor about him. Once or twice he caught sight of her, standing upon a little hill and eagerly watching, and each time it seemed that his strength was renewed.

As Orpah had said, the Gadiantons fought with the strength of despair. But the Nephites fought with the strength of the spirit of God. So this battle, though at first even fiercer, did not last so long as had the first one. Jarom fought as valiantly as the bravest Nephite or the most despairing Gadianton. But he fought always with his eyes seeking at each opportunity for the sight of a certain headplate that he could never seem to locate.

At last he discovered it—the coiled serpent with head uplifted and flashing with brilliant jewels, upon the head of Zemnariyah. With a shout of triumph he sprang toward it, heedless of

(Continued on page 585)

Sunday School Rally Day,
October 23



IN HONOR OF A CHINESE CONVERT

Back row, left to right: William Ing, William Yee, Henry W. Aiki, Lau Ah You, Chung Fook, Kim Fah Chong, Buster A. Wong, Khl Fong Tyan. Front row, left to right: Elsie Young, Dorothy Lee, Miss Nip, Miss Lee, Mary Tyan.

President Castle H. Murphy of the Hawaiian Mission writes **The Instructor** as follows:

"In the year 1897 Ah You accepted a position as kitchen boy. This was during the time of Samuel E. Woolley's presidency in Hawaii. Sister Alice Woolley, then Mission Matron introduced this young full blooded Chinese boy into a service which has continued until the present time, even 35 years.

"A few months ago a Chinese class was organized in the Kalihi Branch of the Hawaiian Mission under the direction of the Mission President, who after questioning Ah You as to his knowledge of the gospel, felt that something should be done in an endeavor to reach such people who are souls precious in the sight of God yet neglected. This Chinese class was placed under the able leadership of Brother Henry Aki another Chinese who is very prominent in Church and business affairs in Honolulu.

"As a direct result of the organization and activity of this class, into which many Chinese have come for instruction, our new Chinese member finally applied for baptism. It is interesting to note the marked change which has come over Ah You since he was confirmed a member of the Church. I quote his own words, 'I feel too much good inside' which expression he gave vent to on the occasion of his visit to the island of Molokai where he attended the dedication of the beautiful

new chapel at Hoolehua at which time he bore testimony as to his belief and the joy which had come to him. This in the presence of 750 people who were assembled on that long to be remembered occasion.

"We are happy to report the final conversion of one who has been among us so long but not one of us, and we feel that the many missionaries who have served in the Hawaiian Mission will no doubt be happy also to learn of the happiness of this little friend of all who entered Lanilani and Lanialoha our mission homes in Hawaii. They will rejoice with us in the knowledge that although a full Chinese our brother has even forsaken the occasional cup of tea and pledged himself to be a thorough Latter-day Saint. The conversion seems to be so complete that many have shed tears of joy because of it.

"On the occasion of the baptism of Ah You at the hands of Brother Henry W. Aki and confirmation at the hands of his Chinese brethren, who are elders, and Elder C. Keola Murphy who was voice, the members of the Chinese class above mentioned, were invited to dine with him at the mission home and after a sumptuous repast of palatable Chinese viands prepared by the honored one himself, the picture accompanying was taken.

"With this letter is also included a **puolo o ke aloha** to all those who still remember Ah You."

Castle H. Murphy.

EDITORIAL



THE INSTRUCTOR

Formerly the *Juvenile Instructor*

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR*
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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VOL. 67 OCTOBER, 1932 No. 10

Important Announcement

To the Officers and Teachers of the
Deseret Sunday School Union.

Dear Fellow-workers:

Beginning with the November issue of *The Instructor*, the General Board will inaugurate a new policy with respect to this magazine, which it is believed, will appeal favorably to all Sunday School workers.

When the *Juvenile Instructor* was

established in 1866, conditions in the Rocky Mountains were far different from those which exist at the present time. The people were isolated and the publication of this magazine became a powerful medium in forwarding the Sunday School work and in establishing the Sunday School Union. From that day to the present it has proved to be a potent factor in fostering the Sunday School cause. When first established it was the only children's paper in the west. Ably edited by George Q. Cannon, it was a welcome visitor in practically every Latter-day Saint home. While it printed stories of travel, science, art, history, etc., its specific mission was to instruct the children in a systematic manner in the principles of the everlasting Gospel.

That objective has never been changed, but it has been expanded to include all ages. The gradual increase of our adult membership, through the Parents' Class movement and the recent instructions of the Church authorities which enlarged the scope of the Sunday Schools by putting the work more directly under the leadership of the Priesthood, made it advisable to change the title, *The Juvenile Instructor*, to the more comprehensive title, *The Instructor*. Under this name more helps for teachers have been published than ever before.

In fact, with our enlarged field, the demand for more lesson helps and for more guidance for teacher-trainers has become so insistent, that the General Board has decided to reduce the miscellaneous and children's sections of the magazine to a minimum and to print *The Instructor* "specifically as a guide to Sunday School teachers." In order, also, that every teacher may have the benefit of its pages, the price of

subscription will be reduced to \$1.00 for 9 issues with provision for adding 3 issues if the Stake in which the subscriber lives, fills before February 1, 1933, the quota of subscriptions set for it by the General Board.

This arrangement and provision is made in the hope that the necessary volume of subscriptions can be secured to make possible 12 issues for \$1.00. To every school which fulfills its share of the Stake quota, a special award of song books will be made. This award will be made whether the Stake quota is filled or not.

We believe this announcement will be welcomed by all, especially in view of present financial conditions. However, the change is made essentially in the interest of Sunday School teaching efficiency. Every officer and teacher should be a subscriber of the magazine or have access to its pages in order to be in touch with the work of the

General Board and reap the benefits of the outlines and helps prepared by its members. Teachers cannot be adequately prepared without them.

From the material standpoint it will require 80% of our present enrollment of officers and teachers to pay the expenses of *The Instructor* at the reduced rate.

Confidently trusting in the loyalty of all Sunday School workers in their active and material support of this valuable aid in advancing the Sunday School cause, we remain,

Sincerely your brethren,

DAVID O. McKAY,
STEPHEN L. RICHARDS,
GEORGE D. PYPER,

General Superintendency.

Sunday School Rally Day,
October 23



YOUNG PEOPLE'S CLASS (C DEPT.) ENMORE BRANCH, SIDNEY, AUSTRALIA
Henry G. Lawrence, Teacher

SUNDAY SCHOOL DEPARTMENTS



General Superintendency: David O. McKay, Stephen L. Richards, and Geo. D. Pyper

Superintendents

Prelude



SACRAMENT GEM FOR DECEMBER, 1932

While of these emblems we partake
 In Jesus' name and for His sake,
 Let us remember and be sure
 Our hearts and hands are clean and pure.

Postlude



TO A MISSIONARY

Go ye messengers of heaven,
 Gather in the souls of men;
 You have been endowed with power,
 Bring the ripened harvest in.

Preach as guided by the spirit,
 All the simple truths of Christ,
 That they may obtain salvation
 And enjoy eternal life.

First, preach faith in Christ our savior,
 Then repentance from all sin;
 By immersion then baptize them
 That the "Spirit" may enter in.

God has promised all who serve Him,
 Glory in his realms on high,
 For one soul He says is precious
 Else, why did the Savior die.

So unto your Heavenly Father,
 Look for guidance every day,
 That you may be counted worthy
 Of His Spirit day by day.

Melvin Oxspring,
 935 13th Ave. East,
 Vancouver, B. C.,
 Canada.

What We Need

"Is a good one dollar gospel magazine!" Say you.

"And you shall have it?" Say we.

"It must be readable and interesting!" You warn.

"Check and double-check!" is our response.

"It ought to give us some of the fire and fight of our venerable forefathers, the Pioneers," you muse with half closed eyes as you begin to envision this ideal gospel journal.

"Yes! yes! go on," we urge. We would not break the spell. "Say on! What do you want! You shall have it."

"Something to keep our spirits up."

"Something to help us find our way back to thoughts and things that endure."

"The Gospel straight from the shoulder."

It shall be done. *The Instructor*, beginning with the November (1932) issue shall be just such a magazine.

New in appearance, type, lay-out and style, the new *Instructor* to appear in November, 1932, will appeal to Latter-day Saints everywhere.

Sunday School workers will find it more than ever a source of inspiration and enlightenment. The new approaches, the greater power and the warm enthusiasm which will characterize the subject matter of the lesson material will enrich the magazine.

To appease the wide-spread hunger for the Gospel "straight from the shoulder" which is more and more apparent among all classes of Latter-day Saints and especially among the young men and women, will be the special aim of *The Instructor*.

To this end the style and structure of the magazine will be designed to capture the popular interest and attention.

That every Latter-day Saint is deeply interested in the Gospel in its fullness, purity and power is the conviction which sets up the goal to place *The Instructor* in every Latter-day Saint home. This conviction builds for us also the ideal to which we shall strive to build *The Instructor* as a magazine devoted to spreading knowledge of and love for the word of God.

With the changes contemplated *The Instructor* becomes not one whit less the Sunday School organ it has been for more than seventy years.

One of its important new features will be the enriched courses for the "C" Department. Book of Mormon, Old Testament and New Testament Courses beginning 1933 will be two year courses offered in the "A" and "B" Departments. "C" Department courses will deal with current subjects of religious interest designed to win the loyalty of young people to the restored Gospel as a dynamic force for the enrichment of life.

The success of this venture and the attainment of the ideal are conditioned upon a large general circulation among Sunday School workers and in the homes of Saints. It is hoped that the one dollar subscription price will accomplish this result.

(Continued on next page)

What We Need

(From last page)

Present subscribers will be credited with the unearned portion of their subscriptions. This will have the effect of extending the expiration dates of all subscriptions entered on the \$1.50 basis.

Commissions to agents will be discontinued and will not apply to subscriptions entered on the basis of the \$1.00 subscription price. However, if, before March 1, a Sunday School superintendent can show full yearly subscriptions to *The Instructor* on the \$1.00 basis entered for persons residing in his ward in number equal to 80% of the number of Sunday School officers and teachers enrolled on the last Sunday in November of the year before, a 10% rebate on all subscriptions included in this 80% quota will be made to his school.

CHRISTMAS PROGRAMS

Soon our schools will begin to prepare for their Christmas programs. This year the great day comes on Sunday, and will furnish an unusual occasion for thrilling Christmas exercises which will impress the Christ Spirit upon the school.

We find some schools still introducing Santa Claus in their programs, with Christmas tree and grotesque Santas distributing presents, always amidst much excitement and disorder. The members of the General Board are strongly opposed to this. They believe in Santa Claus but he doesn't belong in Sunday School, at least in the way he is sometimes introduced.

A beautiful miscellaneous program or Pageant stressing the nativity and life of the Savior may be devised that will be more nearly in keeping with the Sunday School Spirit.

If you have a desire to present a pageant and have no text by local talent, you may write for catalog to **Pageant Publishers**, 1228 South Flower Street, Los Angeles, California, **Lorenz Publishing Company**, 501 E. Third Street, Dayton, Ohio, or **Standard Publishing Company**, Cincinnati, Ohio.

One pageant "When the Stars Shone" printed by **Pageant Publishers** at the above address has been especially recommended by a number of schools as suitable for their purposes. In any event care should be exercised to be sure the one used is in line with Latter-day Saint ideas. Eliminate wings of angels and do not attempt to represent the Father or the Son on the stage.

RALLY DAY—AN OPPORTUNITY

October 23rd is named as Sunday School Rally Day throughout the Church. The occasion will furnish an opportunity for real leadership.

As a feature of the great campaign of "Accounting for Everyone" the 23rd should be a "red letter day" in each ward. The General Board is opposed to the introduction of special entertaining features but believes a special effort should be directed toward perfection in the prescribed general exercises with stress on order and discipline in the promotion of spirituality and above all thorough preparation in every department of the school.

Make the class work—the teaching of the Gospel—stand out as the big objective in our great organization.

"Rally Day" will be a detriment instead of a help if the officers and teachers do not rise to the occasion. Make each general and class session such a spiritual and intellectual feast that every one of the new comers as well as the old will want to come again.

Make "Rally Day" A Spiritual Feast Day.

1932 DIME FUND HONOR ROLL

For the prompt completion and 100% collection of the 1932 Dime Fund the following Sunday Schools are entitled to a place on the 1932 Honor Roll:

Manila Ward of Timpanogos Stake.
Seventeenth Ward, Mt. Ogden Stake.
Boothe Valley Sunday School, Bear River Stake.
Riverside Sunday School, Bear River Stake.
Heber Branch, Snowflake Stake.
Hooper Ward, Weber Stake.
Nineteenth Ward, Weber Stake.

SECRETARIES



A. Hamer Reiser, General Secretary

REMEMBER FIVE PROJECTS

Dime Fund:

The secretary's responsibility in connection with the Dime Fund is to see that everyone who contributes receives credit on the roll book for his contribution.

Besides this the secretary should co-operate in gathering up the envelopes and in making up the report and remittance to the Stake Board. Promptness in discharging this obligation is highly desirable.

The secretary should make clear and accurate report of the percentage of the Fund collected. If the school reached the 100% mark in the month of September the Stake Superintendent should be advised so arrangements can be made for the publication of the name of the school and the superintendent on the Honor Roll in **The Instructor**.

Rally Day:

October 23, 1932, is the date of the Church-wide Sunday School Rally Day. Begin now counting every one who attends Sunday School. Do this every Sunday. On Rally Day especially it is important that you take this means of getting credit for everyone who attends.

The monthly reports make ample provision for reporting attendance of visitors class by class. The large number of visitors on Rally Day should be properly reported on these reports. The Stake and General Boards are looking forward with interest to receiving the October Reports.

Library Inventory:

The September reports to the Stake and General Boards are to be accompanied by Library inventory report from every

Sunday School. If by any chance this was delayed and was not forwarded, please ask the superintendency and librarian to complete it so it can be forwarded without delay.

Annual Report Forms:

These forms have already been sent out. The wise and efficient secretary will make plans now for assembling the data called for on this important report.

Much of the information can be gathered now and any changes which occur before the end of the year may be incorporated by additions or subtractions from the figures you find now. Changes will be slight in such items as questions Number 9, 12, 13 and 19. (See the back of the report.)

Forms can be prepared, distributed and collected any time now for the data required to answer questions numbered 15, 16 and 17.

Already three quarterly summaries should have been made. At a glance the secretary will see how easy and simple it will be to compile the annual report from the four quarterly summaries as compared with the much greater difficulty of using the separate sets of statistics representing the 52 Sunday School sessions of the year.

Monthly Reports:

In their present form these reports will be continued throughout the year 1933. A new supply of forms will be forwarded to the stakes for distribution to each school within the next month.

Though the goal of a complete report from every Sunday School in every Stake every month has been nearly reached many times there is still need for effort to make it unanimous.

TOBACCO AND ENDURANCE

A three-mile cross-country run at Aldershot, England, held periodically, has enabled experts to note the influence of smoking on the endurance of runners. In commenting on the study, *The Lancet* (London) says:

"During ten years nearly 2,000 men were observed. These were graded into non-smokers, moderate smokers (those taking the equivalent of less than 20 cigarettes a day), and heavy smokers (those taking the equivalent of 20 cigarettes or more a day). The numbers in the various

groups were: non-smokers 345, moderate-smokers 1,461, and heavy smokers 167.

"Of the non-smokers, 18.8 per cent were among the first ten to arrive home in the three-mile race, while the corresponding percentages for the moderate and heavy smokers were 8.6 and 6.0 respectively.

"Further, a study of the last ten men to finish the race each year showed that only 4 per cent of the non-smokers were in this group, but 11.4 per cent of both the moderate and heavy smokers."

TEACHER TRAINING



J. Percy Goddard, Chairman; James L. Barker and A. Hamer Reiser

DECEMBER LESSONS FOR TRAINEES

Week of December 4, 1932

Planning Class-Room Action—Motivation —Student Participation

Text: Dr. Adam S. Bennion, "Principles of Teaching," pp. 28, 30, 32 and 33.

References: Edward R. Maguire, "The Group-Study Plan;" Thomas Walton Galoway, "The Use of Motives in Teaching Morals and Religion;" Shaver, "The Project Principle in Religious Education."

Objective: The quality of the teaching may be judged by the kind and amount of student activity.

Summary: "The essential method of all education is the sharing of life." (Professor Coe, cited by Slattery in "You Can Learn to Teach.")

We have considered the teacher's gathering and organization of material. Now we have to consider how this material is to be used. The teacher is to meet with the class.

As far as possible the teacher should be one of the group. He should be esteemed, not so much because of his position—though he should be respected for that—as for his superior knowledge and skill and greater experience. He should use all his ingenuity to provide opportunities for student activity: study, planning, speaking, doing.

We love to do the thing we plan ourselves. Building a house by a group of boys who have planned it is play; building the same house planned by someone else is tiresome work. If the teacher shares the responsibility of planning and conducting all group and class activities, he will at the same time motivate the work to a large degree. It will not be less difficult, but will be changed to play.

Enforced study is largely wasted effort. A boy will learn more about electricity in a few weeks while building a radio than in as many months in school before he has learned to like the subject. How can we give our students the urge to study and work? How can we lead them to want to do what they should do? How can we motivate their work in the Sunday School class?

How can we cause the students to cease to want to think and talk about the ball game, the dance, the accident on the street, the game of tag, etc., and

(1) to want to prepare the lesson, (2) to enter upon the consideration of it, (3) to discuss it, and (4) to carry over the objective of it into action in life: (1) The assignment, (2) the Point of Contact, (3) factors that make for interest and the illustration, and (4) the application will be discussed in subsequent lessons.

Student Participation

Learning implies doing. Effortless learning is unknown. It is not enough to be told something or how to do a thing; one must think it out and do it for one's self. The Lord himself can teach us only as our experience grows and we make the effort to learn. Further He has left us to find out most things for ourselves and has furnished us with a large amount of machinery and opportunity for individual activity in the organizations of the Church.

In the early history of the Church, new converts were almost immediately given something to do, and thus a share in the responsibilities of the growing organization. Then followed a period of missionary work in which all important work was performed by missionaries from home. This again has been followed by a return to the principle of growth through activity and the sharing of responsibility.

Let the class at the suggestion of the teacher organize as a whole, decide the work the class needs to do, how to reach the desired ends most effectively—discipline, rolls, order, preparation of lessons, class discussion, two and a half minute talks, the assignment, looking after absent students, use of necessary books, activities outside of class, what they can do to help the school and the ward, what committees they need to organize, how to work with **The Instructor**, etc. Then let them elect these committees for a limited period of time: revise their program, etc. Then let them share in judging talks, in determining whether they shall listen to this or that report, go further into this or that phase of a question or not, meet outside of class for some social or other project, etc.

Set aside a few minutes each month for the discussion of questions of interest to students that have not been fully answered in class or which have arisen outside of class and which they are un-

able to answer to their complete satisfaction, and let the class share in answering these questions. Let the teacher find the means of stimulating the students to maximum activity and discharge of responsibility while he appears to be merely in the background.

Enrichment Material

"Teaching is causing to learn, to grow. It is the art of directing study; nothing else is teaching—not talking, not lecturing, not "lesson-hearing."

"Responsibility will begin to shift from the teacher to the hitherto carefree pupil, who now finds himself confronted with a definiteness of responsibility that puts him on his mettle. Pupil-self-direction begins to function because pupil-self-activity demands it; the pupil-at-work proves to be a different creature from the pupil-waiting-to-be-called-upon who inhabited the classroom before."

"In other words, the greater the teacher's skill the less he will apparently have to do and say, and the more the pupil will do for himself. One might say that the effectiveness of the teacher is measured by what he does not do, or does not seem to have to do. Teaching power is measured by what the pupils can do for themselves."

"The pupil is his own best teacher. This fact is axiomatic in the "new" teaching, and is the basis of the "new" technic. Self-activity is no longer the theme of the theorist; it is the key-note of the modern school, the fundamental of its method and its classroom management."

"Our specific tasks are these: (1) to find the childish impulses and desires that lead the child most surely toward right expression; (2) to find ways in the Sunday School to arouse and increase the child's consciousness of, and satisfaction in, those impulses which are most valuable in life, and to relate these desires to the things he is learning in the school and doing in his home; (3) to find special forms of personal and collective expression suitable to the development of the child, at once worthy and liable to give him satisfaction in the doing rather than in the mere reputation of having done them; and (4) to find a means of enabling the teacher and pupil to consider together the degree to which the particular effort has succeeded or failed, and thus strengthen the feeling of responsibility for the result, and the connection of cause and effect."

"The Group-Study Plan," by Edward R. Maguire, and "The Use of Motives in Teaching Morals and Religion," by Thomas Walton Galloway, p. 169.

Suggestions for the presentation of the lesson:

Divide the class into groups at the time of making the assignment.

I. Let each group prepare a cooperative report and elect a chairman to present it to the class for discussion on each of the following topics:

- a. How to secure self-activity on the part of the class—
 1. in view of class order, rolls and general school discipline;
 2. in the assignment and preparation of the lesson;
 3. in looking after absent students;
 4. in securing and using desirable or necessary books;
 5. in the preparation and delivery of two and a half minute talks.
- b. How a class should be organized in view of self-activity.

II. Class discussion:

- a. How was self-activity obtained today?
- b. To what degree has self-activity been secured?
- c. What means were used that were ineffective? Why? What could have been done?
- d. Evaluation of the proposed means.

III. What desirable ends are achieved by student-participation?

Week of December 11, 1932

Planning Class-Room Action—Motivation —The Point of Contact

Text: Dr. Adam S. Bennion, "Principles of Teaching," pp. 35 and 36.

Supplementary References: Patterson DuBois, "The Point of Contact in Teaching;" Arthur Edward Phillips "Effective Speaking," Ch. 4.

Objective: The purpose of the point of contact is to secure interest and to promote comprehension by relating the new to the old.

Summary: "Special thought should be given * * * to the attack to be made during the first two minutes of a recitation. A pointed, vital question, a challenging statement, a striking incident, a fascinating, appropriate story, a significant quotation—these are a few of the legitimate challenges to attention."

The Point of Contact—the challenge to interest and attention—must address itself to the senses, the impulses, the native instincts and desires, the experience of the class, and yet introduce the subject by leading logically to it and through it. Many otherwise good points of contact are artificial and forced because they do not have this close logical connection with the subject.

The point of contact should be grounded in the interests and experience of the

students and indicate the value of the discussion from the student's point of view.

In the point of contact we use natural impulses to get enthusiasm for the lesson to which it naturally leads.

The point of contact is our means of leading the student to want to do what we want him to do.

Forced attention, rarely possible, has no value from the standpoint of the student.

The point of contact, while appealing to interests and experience, should be of immediate value, if possible, in character development, and in no case of negative value in the formation of character.

No matter what the means used to make the point of contact, avoid unnecessary delay, be sincere, do not make apologies or excuses, and do not find fault.

Be sure your point of contact leads to the discussion and not elsewhere.

The point of contact is a means to an end, not an end in itself.

Enrichment Material

"It is the modern viewpoint that the personality of the pupil is the central thing, and that truths and systems and science and institutions exist for, and are to be adapted to, the child, and not the child to these."

"The pupil's interest is the surest road to self-activity."

"It is by proper treatment of these native desires and impulses that we arouse interest, get the 'point of contact' in teaching, and secure motives sufficient to get self-active responses."

"Two desires or impulses may be equally efficient for getting immediate and enthusiastic response in children, but may be very different in their reaction on the inner springs of character."

"Curiosity, playfulness, the desire to possess, the instinct of self-protection, self-assertion, the sex impulses and the like, are not bad. They lead to valuable results; they introduce fine elements in character; but there is no one of them which may not become wrong through over-use or misapplication. These lowly instincts are the raw materials of our moral and religious education."

"The so-called lower impulses are not in themselves unholy; they only become so when they are abnormally developed, or are not properly subordinated to the better."

"We have called this work of the teacher in giving the child legitimate satisfaction in its learning processes through appeal to its natural instincts and impulses, **motivation**."

"Among the specific functions of the

point of contact are these: to secure silence and formal attention, to establish mutual cooperation and goodwill, to create interest and a desire to attack the subject, to focus the mind on the work of the class."

"Scolding and complaint shut up the minds of the students against the efforts of the teacher. The class needs to be praised and encouraged. More than this, it needs to have its respect for and confidence in the teacher strengthened if it is to yield implicitly to his leadership. If he seems at ease and certain of how he is to begin and proceed, if he has dignity and moral strength, if he rings true, if he seems fair, honest, sincere, generous and open, his pupils will admire and trust him. They will open their understandings to his teachings and their emotions to the appeal that is in the discussion."—Hollister.

"A good way to arouse interest is to begin the class in a narrative spirit in which the element of suspense is strong. In a narrative the ideas are presented in the natural order of cause and effect, and the mind is constantly expecting the next detail. Curiosity makes one anxious to know what is coming."—Hollister.

"The use of a striking quotation or text arouses interest, but it is not as effective as narrative. It may be very effective however if it presents the opposite of the view to be developed in the class."

"If description and narration are used, the principle elements to be sought are truth, vividness, effective choice of detail, and a dominant thought or mood opening the discussion of the lesson."

"Attention may be secured by a startling statement or a suspense-provoking statement. Both of these methods are closely related and both are based upon an appeal to curiosity. * * * The more effective method however is the method of suspense."—Collins, *Platform Speaking*, p. 133.

Suggestions for the presentation of the lesson:

1. What unfavorable conditions may prevail at the beginning of a class period? What is their cause? May any of them be avoided before the class begins? How?

2. Is a point of contact always needed?

3. What are the purposes of a point of contact? How may each best be achieved?

Using one of the lessons already considered for the purpose, let each member of the class prepare the opening (the point of contact) and the transition to the discussion of the lesson, and present it as far as possible within the time limits to the class. Let the class offer constructive criticism supplemented by the instructor: what points are good?

Why? What are the defects? Why? How could it be improved?

Remember the quality of the teaching may be judged by the amount and kind of activity of the individual members of the class.

1, 2, and 3 above, may be prepared in advance by individual members of the class and presented as topics or reports followed by discussion.

Other members may be asked to bring to class a few pertinent quotations by way of enrichment material for each of the topics.

facts, evidence, stories, illustrations, precedents, arguments.

b. Test each of these to discover what each offers to the solution.

V. In the Conclusion—

a. Build to a **climax** by organizing all acceptable factors in such a way that they

b. Produce the Solution.

The discussion should move steadily to the solution of the problem without revealing what that solution is going to be.

Enrichment Material

"Factors of Interestingness:

"The **Vital**. The Vital is that which concerns the listener's self-preservation, power, property, affections, reputation."

"The **Unusual**. The Unusual means the new, the strange, the rare, the unfamiliar, the unique."

"The **Uncertain**. By the Uncertain is meant the undetermined. This factor holds the attention through curiosity."

"The **Similar**. The Similar means—like our likes, similar to our tastes and sentiments."

"The **Antagonistic**. The Antagonistic implies conflict."

"The **Animate**. The Animate means activity, movement, life."

"The **Concrete**. The Concrete means the tangible as opposed to the intangible and the abstract."

"Effective Speaking," by Arthur Edward Phillips, pp. 63-68.

"How to Teach Religion, Principles and Methods," by George Herbert Betts:

"First of all we must remember that **interest never attaches to what the mind does not grasp**. The new must be related to something old and familiar in the mind to meet a warm welcome."

Empty words devoid of meaning never fire interest nor kindle enthusiasm."—p. 152.

"Children are interested more in action, deeds, and events than in motives, reasons, and explanation. They care more for the uses to which objects are to be put than for the objects themselves."—p. 153.

"Interest attaches to the **new**, provided the new is sufficiently related to the fund of experience already on hand so that it is fully grasped and understood."—p. 154.

"Every observing teacher has learned that interest is contagious. An interested and enthusiastic teacher is seldom troubled by lack of interest and attention on the part of the class."—p. 155.

"Talks to Sundays School Teachers," by Luther Allan Weigle, pp. 123-126:

(Continued on page 591)

Week of December 18, 1932

Motivation — The Illustration — Other Factors that Make for Interest in the Discussion

Text: Dr. Adam S. Bennion, "Principles of Teaching," pp. 16-20.

Supplementary Texts: "Effective Speaking," Phillips; "How to Teach Religion."

Objective: Interest and self-activity, once obtained, must be maintained throughout the discussion.

Summary: There are a few incidents, some of them trivial, in our lives that we shall never forget. Our attention was focused upon them. "We remember the facts and experiences that have been coupled with interest."

Not only the point of contact, but the entire discussion of the lesson must be coupled with interest and grounded in experience. If interest begins to stray, the resourceful teacher must be ever able to call it back by an appeal to the known, the similar, the antagonistic, the uncertain, the unusual, the concrete, the animate, the vital. In the consideration of the same facts these factors may be made to stand out in relief or lost among the hazy figures in the background.

She must have at her command the related concrete incident, the story to the point, the striking quotation, the pertinent local reference or narrative, the fitting known analogy.

She must make telling use of maps, charts, pictures, etc. (See Teaching Aids, later.)

How to Hold Interest:

- I. Capture it by using one or more of the Factors of Interestingness (See Bennion's "Principles of Teaching," p. 16). Arouse curiosity.
- II. In the beginning project an interesting problem or issue.
- III. Hold it by creating suspense. Keep the outcome of your story or theme uncertain.
- IV. In the body of the discussion—
 - a. Assemble all available relevant

UNION MEETING

HOW TO DEVELOP A LESSON WHICH WILL HOLD THE INTEREST OF THE CLASS TO THE END.

The Problem:

Every teacher of experience will recognize in this one of the ever present problems of teaching. Teachers who have not worked out a solution find that when they have exhausted the subject matter before the end of the class period they are left with the problems of filling in the time. Generally this is a painful process for both the teacher and his pupils.

Sometimes, though there is subject matter enough, there are many evidences of lack of interest, and a very clear lack of warmth and enthusiasm in the whole proceeding.

The Remedy:

The remedy for this condition lies in doing two things: (1) measuring the subject matter carefully with the view of having on hand enough to use the full class period; (2) presenting the material by such methods, devices and tactics as will intrigue interest, arouse curiosity, sustain suspense and build to a climax.

A Formula:

To one who is familiar with the formula for the construction of the modern short story it will at once appear that the teacher's formula is essentially the same as the formula of the story teller and the writer of motion picture scenario or radio continuity. It is true the teacher can learn many excellent and effective tricks of the trade by observing closely what means are employed by such modern writers to create interest, arouse curiosity and suspense and to build to a climax. The teacher must be something of a dramatist and an artist in his use of the materials of the lesson.

An excellent discussion of "Factors of Interestingness" will be found in Dr. Bennion's "Principles of Teaching," lesson 7, page 16. The teacher is confronted constantly in every phase and minute of the lesson's development with the need of maintaining interest. This can be done by using one or more of the factors of interestingness. Interest can be held by creating suspense. Some writers call suspense sustained interest. It is indeed interest sustained by keeping in doubt the outcome of something about which the person's interest has been aroused.

The Formula Applied to Teaching:

The careful student of the modern short story will observe that the story has three main divisions: (1) a **beginning**, (2) a **body**, (3) an **ending**. Each of these has a special purpose or function.

The function of the **beginning** is to develop a situation out of which grows what is called a "narrative question or problem." A recent popular radio continuity developed and reiterated through scene after scene the **narrative question**, "Who killed Ray Hunt?" Interest in this mystery was kept at a high pitch by attempts to find the answer by casting suspicion upon one and then another of the popular characters of the story.

The **body** of the story is devoted to the presentation pictorially by scenes and other vivid means of attempts to answer the question or solve the problem.

The **ending** consists of that part which contains the answer together with such explanatory matter as may be necessary to make the meaning of the final result clear.

The teacher will find it a very interesting and fascinating pastime to practice analysing stories and motion pictures into these parts, noting how they are constructed and by what means they are developed. He can carry over into his teaching the technique and principles he discovers by such analysis.

Summary:

The teacher who in the **beginning** of his lesson will, by the recital of a story, case, problem, quotation, question, or other set of facts, develop an interesting question, problem or issue, and

In the **body** of his lesson, will assemble out of the pupil's assignments and if necessary his own contributions, illustrative materials, methods and devices and all available, relevant facts, evidence, stories, precedents and arguments bearing upon the question, problem or issue and will then test these to discover what each offers to the solution, using throughout this process every appropriate factor of interestingness and vividness and every proper method of arousing curiosity and maintaining the outcome in doubt, should be able finally, in the **ending** of the lesson to build to a climax by organizing all the acceptable factors in such a way that they produce the solution.

Illustration

Lesson Title: "The Message of the New Testament."

Objective: "As the power of _____ will transform the life of the individual, so will it transform the world."

Problem: What great principle, reiterated throughout the New Testament, will transform the life of the individual and of the world?

Beginning:

1. Tell from Victor Hugo's "Les Misérables" the story of Jean Valjean's encounter with the Bishop of D_____ and the outcome.
 - a. Make clear who Valjean was and something of his earlier history.
 - b. Make clear the effect of the Bishop's action upon Valjean.
2. Suggest that the Bishop applied the "great principle of the New Testament." (Problem: "What is that principle?" etc.)

If it is possible to get an illustrated edition of "Les Misérables" show the picture of Valjean in the presence of the Sleeping Bishop.

Body:

1. Read:
 - "But ye have heard..... (Matt. 5:44-48)
 - "For God..... (John 3:16)
 - "As the Father hath..... (John 15:9-13) (Note verse 13 especially.)
 - "If ye..... (John 14:15-31)
 - "And, behold, a certain lawyer..... (Luke 10:25-27)
 - (Note relation of this to Ten Commandments and its far reaching application.)
 - "So when they had dined..... (John 21:15-17)
 - (Note how the Savior suggests this principle may be applied.)
 - "And the scribes and Pharisees brought (Was not the Bishop of D_____, in the way he dealt with Jean Valjean, following very closely the Savior's example as set forth here?)
 - Assign the foregoing to pupils to read and present to class.
2. What is the principle? (Let class say.)
3. What other evidence, in support of this objective can you add.
 - a. From the Life and Works of the Savior. Consider:
 - (1) The compassion He showed for suffering humanity by using his power to perform miracles to relieve suffering. See Mark 1 to 4; Mark 10:17-28, etc. Assign to pupils to find and present to class.
 - (2) His doctrine of non-resistance

and returning good for evil. Luke 6:27-38.

- b. From the Lives and Works of the Apostles.
 - (1) See Acts 2:44, 45.)
 - (2) See Acts 3:2-10) etc.
- c. From the Book of Mormon—Church History—etc. Note effect **conversion to the Gospel** has had upon men. Brigham Young, Heber C. Kimball, etc.)

Conclusion:

What effect would the application of this principle have upon each of the following human vices:

- a. Selfishness.
- b. Hatred.
- c. Envy.
- d. Greed.
- e. Avarice.

Suggestions to teacher.

If you were to teach this lesson you would:

Aim to be as specific as possible. Use concrete illustrations wherever possible, from scripture, history, literature, your own observation and experience.

Remember and use "The Factors of Interestingness." Sustain interest by arousing curiosity, by creating suspense and by keeping the outcome uncertain until the climax is reached. Apply this formula to the illustrations you present as well as to the lesson as a whole. Train your pupils to use the same formula in presenting any part of the lesson which may be assigned to them.

When making assignment apply the principles you have discovered in the lessons—Know your Pupils and How to Avoid the Mistake of Doing all the Work Yourself.

Make assignments (1) well in advance; (2) to pupils, whose interests, needs and characteristics give you assurance that they will be glad to perform.

If possible have the pupils do all the work of assembling the evidence needed in this lesson to support the principle in question. During the class period, under your guidance, each pupil assigned to find a bit of evidence will be permitted to offer that evidence to the class. Be sure to preserve each contribution, at least in memorandum outline form on the blackboard, using it where it fits into the general scheme as you build the lesson into a completed whole. This will help your class to visualize the development of the theme and to grasp the full significance of the solution or outcome when that is reached.

Ward Superintendents: In the November Monthly Report and Business Meeting have this Union meeting subject discussed so teachers will desire at once to undertake preparation for Union Meeting.

Teachers: Select one lesson from the December or January series in your department and build it for presentation according to the principles set forth here. Take that preparation to the December Union meeting and enter into the discussion of principles and their application to your lesson.

Stake Superintendents: Give Stake Board and Teacher-Trainer ample opportunity to consider this subject in one Stake Board meeting preparatory to the December Union meeting.

Stake Supervisors: In Union Meeting departments aim so to impress this method of lesson presentation that all teachers in your departments will become complete masters of the technique.

CHORISTERS AND ORGANISTS

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen and George H. Durham

LET US BE DIGNIFIED

Members of the General Board often report a lack of dignity on the part of our musicians in Sunday School. During the war great importance was attached to "community singing," and oftenest the leaders who were reputed to have the most influence over groups were of the vociferous, dynamic "cheer-leader" type. Too frequently it was felt that only by contortions and manifestation of excessive outward zeal could a song-leader move an audience to hearty participation. There is too much of this practice carried over into all congregational singing.

Choristers need not be too demonstrative in order to secure response from a group of singers. Moderation in movement while leading is just as desirable as moderation in anything else. If the great conductors of the world are observed, it will be noted that they conserve effort to the last degree. Their musicians are trained to know that every movement means something. It is much the same in this regard as in conversation. A person who continually uses loud speech with hyperbole and excessive expressions is seldom able to make his listeners feel any particular stress he may desire to convey, because of the excessiveness of his ordinary speech. "Dignity of

manner always conveys a sense of reserved force," Alcott said; and this aphorism applies more fittingly to our choristers since the Sunday School became specifically a Priesthood project and now includes all the membership of the Church.

Schools should be trained to observe the chorister closely. He must know well just what he wishes to have the school do, and they ought to be so trained that his slightest movement has a purpose. It can be done. It is a case where actions should speak much louder than words. It is possible to train a group so well that a word never need be said while conducting. The conductor who has to shout his intentions to his singers is like a driver of oxen—"gee" to go one way and "haw" to go the other. Good preparation, a friendly yet firm attitude in compelling attention—these will enable the chorister to handle his group with dignity.

And besides, only dignity has a place in the house of the Lord. Let our leaders who at other times may be occupied with the informalities of recreational music remember that in Sunday school we are in a worshiping assembly, and deport themselves accordingly. There will be no loss of participation, nor of enthusiasm and spirit if we deport ourselves as though we were in His presence.

Sunday School Rally Day,
October 23

I Think of Thee

Serenade for Male Quartet or Chorus

Words by Geo. D. Pyper

Music by Seyffert (German)

The musical score is written for a male quartet or chorus. It features three systems of music. The first system includes three verses of lyrics. The second system continues the lyrics with dynamic markings of *mf* and *f*. The third system concludes the lyrics with a *rit.* marking. The music is in 4/4 time with a key signature of one sharp (F#).

1. When twilight shades are falling, Ah love I think of thee, Ah love I think of
2. When morning light advances, 'Tis then I think of thee, 'Tis then I think of
3. When midnight winds are sighing, 'Tis sweet to dream of thee, 'Tis sweet to dream of

thee. When day is gently dy - ing, My heart for thee is sighing, Ah
thee. Lift but thy magic glances, Thy smile my soul en - trances. Oh
thee. Mid moon and stars resplendent, Thy light love, is transcendent. Shine

love, I sigh for thee, Ah love, I sigh for thee.
smile my love on me, Oh smile my love on me.
on my love for me, Shine on my love for me.

ETHICS AND RELIGION

The sheet of paper with lines, dots, and other characters upon it which the singer holds in her hands when she sings is conventionally called "the music." But in the truer sense, these characters are not music. The real music is the throbbing spirit of melody in the soul of the singer. The musical notes and accompanying signs are just signposts, to guide the singer in the systematic expression of her love of song.

What the musical staff is to the singer, ethics is to the Saint. We sometimes call ethics religion. But the statement is only true in a very limited sense. Ethical principles are merely rules of conduct. The real religion is the love of the beautiful, the good, and the true, which has been awakened in the soul by the Spirit of God. Ethics systematizes and rationalizes the expression of these divinely kindled aspirations of the soul.

True religion is true ethics plus the moral and spiritual quickening "Spirit of God" that gives to the soul the insatiable thirst for righteousness and Godliness that leads to the purified victorious living, called salvation.—Nephi Jensen.

LIBRARIES

T. Albert Hooper, Chairman; A. Hamer Reiser and Charles J. Ross

"How Shall I Learn to Teach Religion?"

By Blanch Carrier

Published by Harper Brothers, 1930,
Price \$1.50

Miss Carrier is an outstanding leader in the newer methods of teaching religion and in this volume presents a very stimulating discussion of a number of the most serious problems confronting teachers of religion.

The first chapter under the title "Why Do We Need a New Method of Teaching" contains a tremendous challenge to very many of our teachers. The appeal of the book is in large measure summarized in these two paragraphs:

"Thus the modern and progressive public school is teaching the child to live his everyday life efficiently by guiding him through actual experiences of vital importance to him. Because he sees their value and is interested, he puts the greatest of effort into the work. In our best schools of today we shall find the pupils not sitting passively, dully reciting and eagerly watching the clock, but we shall see them entering with whole-hearted effort into the accomplishment of each task.

"In the light of all this, can we not see that the child who lives through five days a week of this meaningful study, can scarcely be educated religiously by the old method of reciting Bible stories and texts or learning Biblical facts? Is it not clear that we shall be concerned with entering into some actual and valuable experiences in Christian living where teacher and group together seek to find and practice Christian solutions to their problems? In the new method, recitation and mere listening will give way to discussion, to activity, to spontaneous worship. The class will become not passive listeners but eager searchers."

Chapter two on "How Do We Learn?" traces in a most interesting way and with a minimum of technical terms the development of educational theories and concludes with a presentation of what is designated as "the ex-

perience—centered method of education." The exposition is made exceptionally clear by means of a wealth of illustrations.

The balance of the book is given over to the elucidation of "Experience-Centered Teaching."

A strong plea is made for concrete methods such as are employed so effectively in public schools. We quote—"In fact, I do not see how any Sunday School can consider itself adequately equipped for teaching today without a good blackboard for every class."

A chapter on "How Shall We Lead a Discussion" will be found most helpful and stimulating.

In chapter eight on "How Do We Guide a Worship Experience?" are some excellent suggestions for presiding officers. We quote:

"A second main essential in worship is that we must have an atmosphere that makes worship possible. This can be provided in two ways.

"The material surroundings must make for a feeling of worshipfulness."

"Another element of the material environment which must be planned is the freedom of the group during worship from all distractions and interruptions. No late-comers, no announcements, no spectacular features should be allowed."

"This period must be kept free for quiet experiences. In many schools, the orchestra has been developed with such an emphasis on brass instruments and unworshipful orchestral music that it becomes impossible to have anything but a "pep meeting" in the group."

Note: In the book reviews published in these columns, it should be clearly understood that the General Board does not approve of all that is contained in the various volumes reviewed. The wise teacher, especially one blessed with a testimony of the Gospel, will know how to separate the "wheat" from the "chaff" and use the many good suggestions that are in harmony with revealed Latter-day truths.

GOSPEL DOCTRINE

General Board Committee: George M. Cannon, Chairman; George R. Hill, Jr., Vice Chairman; Howard R. Driggs and Frederick J. Pack

LESSONS FOR DECEMBER

Concert Recitation

(Isaiah 64:4.)

"For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside Thee, what he hath prepared for him that waiteth for him."

First Sunday, December 4, 1932

Lesson 37. Medicine and Surgery.

In its broader sense the Gospel of Jesus Christ embraces every phase of truth in the universe. Similarly, the Plan of Salvation includes all things that contribute to the welfare and final redemption of man. Complete solution will never be attained until man is free from all his enemies, of which sickness and physical infirmities are not the least. All discoveries that contribute to the amelioration of this condition come from the Lord. Great advances have already been made in this direction. Eventually sickness and disease will be completely conquered.

Suggestions for discussion:

1. Show that the body and spirit of man are intimately inter-related.
2. What significance is there to the fact that knowledge of medicine and surgery has made greatest progress during periods of enlightenment?
3. What is the eventual goal of medicine and surgery?
4. In what way does medical discovery contribute to the Plan of Salvation?

Second Sunday, December 11, 1932

Lesson 38. Present Status of Human Attainment.

Stress may well be laid upon the fact that man is an actual child of God, that he possesses the potentialities of the Father,

and that Deity expects him to assist in obtaining salvation. Man will eventually attain complete mastery of the universe. Already much has been accomplished. We are far removed from the helplessness of early civilization, and we are likewise far distant from eventual and complete success. Every individual should be encouraged to concentrate to progress.

Suggestions for discussion:

1. Make the fact clear that Deity expects man to assist in his own salvation.
2. In what way do human attainments contribute to man's salvation?
3. In what way has modern improvement in means of communication assisted in spreading the Gospel?
4. In what way would loss of the world's knowledge of medicine retard eventual salvation?

Third Sunday, December 18, 1932

Lesson 39. Attainments of the Future.

Already man has become at least partial master of many of the agencies about him. Much however remains to be done. Nothing is impossible to man inspired by the Spirit of God. Eventually the universe will yield to his bidding. This can be accomplished only by lives of industry and devotion. Idleness and sin are the arch-enemies of human progress. Religion must be in the fore of human attainment.

Suggestions for discussion:

1. Give your interpretation of the statement: "The glory of God is intelligence."
2. In what way would increased intelligence on the part of man tend to relieve him from present ills?
3. In what way is complete mastery of the universe necessary to salvation?
4. Why must religion be in the front ranks of human progress?

Fourth Sunday, December 25, 1932

Christmas Program.

Sunday School Rally Day,
October 23

MISSIONARY TRAINING



General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp, Charles H. Hart and Charles J. Ross

LESSONS FOR DECEMBER

Concert Recitation

(Doctrine and Covenants, 11:20, 21)

"Behold, this is your work to keep my commandments, yea, with all your might, mind and strength.

"Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed; then, if you desire, you shall have my spirit and my word, yea, the power of God unto the convincing of men."

First Sunday, December 4, 1932

Lesson 41. Miscellaneous Topics.

Text: Sunday School Lessons No. 41. References: See topics for discussion.

Objective: By storing the mind and seeking to know the word and will of God one may obtain His spirit and a living testimony, and have "the power of God unto the convincing of men."

It will be seen that eleven topics or questions are named in the lesson. It would be well to assign these subjects to members of the class a week in advance allowing about three minutes for each. If all are given this would consume thirty three minutes, leaving twelve minutes for teacher's comments or class discussion.

Topics for Discussion:

1. **The Divinity of Man.** The Gospel (Roberts); Sunday School Lessons, Gospel Doctrine for Feb. 27, 1932.

2. **Why the Gospel of Jesus Christ.** Planned in the Heavens. (Pearl of Great Price).

3. **How may the Gospel be known?** By honest inquiry, prayer, testimony of the Spirit; keeping the commandments. (Doctrine and Covenants) 6:11; 8:1, 11; 11:14; 84:19.

4. **Joseph Smith and His Prayer.** History of the Church, pages 4-6.

5. **The Restoration of the Priesthood.** Melchizedek—"Articles of Faith" (Talmage) pages 206-218; Doc. and Cov. 68:19; 84:19; 107:2-18; 124:123. Aaronic—(Doc. and Cov. Section 13.)

6. **What is the Book of Mormon?** Title page, Book of Mormon; "Articles of Faith," (Talmage) pages 261-307.

7. **Why the Latter-day Saints accept the Bible?** Eighth Article of Faith; "The Articles of Faith," (Talmage), pages 240-260.

8. **What it means to be a Mormon.** "What it means to be a Mormon," Chapter 36. (Adam Bennion).

9. **What are the auxiliary organizations of the Church and their functions.** (See Centennial Souvenir Booklet, "One Hundred Years," pages 59-69).

10. **What is the Doctrine and Covenants?** (See title page and preface to Doctrine and Covenants, also Centennial booklet "One Hundred Years," page 12).

11. **What is the Pearl of Great Price?** Title page to book; also "One Hundred Years," pages 12, 13.

Second Sunday, December 11, 1932

Lesson 42. A Testimony of Truth.

Text: Sunday School Lessons, No. 42; Book of Mormon, (Moroni) Chapter 10.

Objective: To show that: (1) a testimony of the Gospel of Christ is man's most precious possession, and (2) if we ask God the eternal Father in the name of Jesus Christ with a sincere heart, with real intent, having faith in Christ, he will manifest the truth unto us by the power of the Holy Ghost.

The lesson for next Sunday will be in the nature of a review and summary, and for the Sunday following a Christmas program will be given in general assembly. Therefore, unless the teacher has something better in mind it is suggested that after discussing Moroni 10th chapter, the time left, if any, be devoted to testimony bearing by the prospective missionaries.

RELIGION

True religion quickens the conscience, intensifies the feelings, purifies the affections, energizes the will, enlarges the mind and ennobles and glorifies life.—Nephi Jensen.

OLD TESTAMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR DECEMBER

Course C—Ages 18, 19, 20.

Concert Recitation

(Micah 4:2)

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

First Sunday, December 4, 1932

Open Sunday

Second Sunday, December 11, 1932

Lesson 36. Prophecies Concerning the Building of Zion and the Rebuilding of Jerusalem.

(See note at the beginning of The Instructor, Lesson No. 34.)

Text: Sunday School Lessons, No. 36.

References: The Old Testament; Talmage's, "Articles of Faith," Lectures 19 and 20; Parley P. Pratt's, "Voice of Warning," Chapter 2.

Objectives: To show that the rebuilding of Jerusalem and the building of Zion are foretold by the Prophets of the Old Testament. To point that modern world movements were predicted and thus emphasize the fact that the Books of the Prophets are not dead letters written of a dead past but that they are in reality contributing factors to an understanding of the living present.

Suggested Lesson Arrangement:

- I. Zion to be established (See Talmage's "Articles of Faith," Lectures 18, 19, 20).
- II. Jerusalem and the New Jerusalem.
- III. Two gathering places designated.
- IV. Christ's Reign and the Kingdom of God.

Lesson Enrichment:

"Ransomed of the Lord to Come to Zion. But the tribe of Judah will return to Old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the Land of America, "And the ransomed of the Lord shall return, and come to Zion with songs

and everlasting joy upon their heads." (Isaiah 35:10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; Isaiah 26:20-21; Jeremiah 31:12; Psalm 1:5, Ezekiel 34:11-13. These are testimonies that the Good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be sought" (Joseph Smith, History of the Church, Volume 1, page 315.)

"All that the prophets have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering.

"First, I shall begin by quoting from the prophecy of Enoch, speaking of the last days: "Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, His resurrection from the dead (this resurrection I understand to be the corporeal body); yea, and also the resurrection of all men; righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming, for there shall be my tabernacle, and it shall be called Zion, a New Jerusalem." (Pearl of Great Price, chapter 7:62, 1902 edition.)

"Now I understand by this quotation, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a lamb slain from before the foundation of the world; and by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies, is brought to pass; and also righteousness and truth are to sweep the earth as with a flood. And now, I ask how righteousness and truth are going to sweep the earth as with a flood? I will answer, Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a New Jerusalem for the elect that are to be gathered from the four quarters of the earth, and to be established

a holy city, for the tabernacle of the Lord shall be with them.

"Now Enoch was in good company in his views upon this subject: 'And I heard a great voice out of Heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people and God Himself shall be with them, and be their God.' (Revelation 21:3.) I discover by this quotation that John upon the isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth. And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and cursing upon the children of Israel, for their obedience and disobedience, says thus: (See Deuteronomy 30:1-4.) * * *

"Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the Eastern Continent. But you will see, from Revelation 21:2 there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the spirit, to a great and high mountain, and saw the great and Holy City descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent, (See Book of Mormon, Ether 13:1-12) "Behold, Ether saw the days of Christ, and he spake also concerning the house of Israel, and the Jerusalem from whence Lehi should come; after it should be destroyed, it should be built up again, a holy city unto the Lord, wherefore it could not be a New Jerusalem, for it had been in a time of old." This may suffice, upon the subject of the gathering, until my next." (Joseph Smith—History of the Church, Volume 2, page 260.)

Third Sunday, December 18, 1932

Written Review

1. Of what important event in early Pioneer history of Salt Lake Valley does the descriptive poetic theme of the Book of Joel remind one?

2. What prophet tells of the universal outpouring of the spirit of God upon all flesh?

3. Why may we speak of Jonah as the great missionary prophet or the first foreign missionary?

4. What great lessons about God do we get from the Book of Jonah?

5. What great lesson do we get from the life of Daniel?

6. Name the Prophets who deal with the rebuilding of the city of Jerusalem after the return from Babylon.

7. What important contribution to Jewish literature do Ezra and Nehemiah make?

8. Why are we justified in listing John the Baptist as a Prophet?

9. What is meant by the expression the "Messianic Hope?"

10. Name your favorite Prophet: give one reason why you selected him?

Answer Key

1. Joel pictures in an idealistic poetic way a Locust Plague. Whenever Joel is read by one familiar with Salt Lake Valley history the great cricket plague and seagull story come to one's mind.

2. The Prophet Joel when he says, "And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit." (Joel 2:28-29.)

3. Because Jonah was the first prophet who was sent to preach to a Gentile people. In Old Testament History all prophets before Jonah's time were prophets who preached to the Jews or the Israelites.

4. 1st, That God is universal. That He is not a God of a definite place. There seems to be no doubt but that Jonah's concept of God was that of most primitive peoples. That He was a God of a given place or thing. This type of God is described very well in I Kings 20:23 where a god of the hills and a god of the plains are mentioned. There seems to be no doubt but that Jonah thought that he could run away from God and thereby avoid his mission if he got out of God's territory. 2nd, Jonah teaches us that God has compassion for all who will follow in His ways and keep his commandments. That those who accept Him will be His chosen ones. And that the Gospel's blessings are for all.

5. That the life of a martyr to principle is worth while. That there are rewards greater than life itself. That God's ultimate justice comes to man through a future life.

6. Ezra, Nehemiah, Haggai, Zechariah.

7. They give the world the only narrative account of the history of the Jews from 537 to about 333 B. C.—the period during which the real foundations of Judaism were laid. They furnish the his-

torical background for the periods of the Prophet's Haggai and Zechariah.

8. First, because Jesus calls him the Greatest of the Prophets and second, because his life, his acts, and his ministry prove that he was a prophet.

9. It is a longing in the hearts of devout believers, inspired by God or the teachings of His Prophets that caused or still causes men and women to look forward to the coming of an anointed one, the Christ, or the Savior.

10. (This is, of course, a mere example

—each student is entitled to his own favorite and his own reason.)

I like Micah because he taught the Gospel of good behavior in its simplicity when he said, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. (Micah 6:8.)

Fourth Sunday, December 25, 1932

Christmas Program



Publishers' Photo Service, N. Y.

The Holy Scroll of the Samaritans

The holy scroll of the Samaritans, with the silver case closed. The silver case contains an inlay of copper and silver, depicting symbols of the temple furniture to be restored by the Messiah. It is the chart of the Tabernacle in the Wilderness. The silver case is wrapped in green brocaded silk and supported upon a special chair.

The man in the center is the son of

the high priest of the temple, who will be the next high priest, for the position descends from father to son. There are only about five hundred Samaritans left in the world today. On Mount Gerizim, the sacred mountain at the base of which lies Nablus, are carried out the rites of the Passover in its original ancient form, the only place in the world where it is done.

BOOK OF MORMON

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; and Horace H. Cummings

LESSONS FOR DECEMBER, 1932

Ages 15, 16, 17.

Concert Recitation for Month

(Moroni 10:4)

"And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, He will manifest the truth of it unto you, by the power of the Holy Ghost.

First Sunday, December 4, 1932

Lesson 37. Prophecy on the Latter-day Restoration.

Text: I Nephi 13:1-11; 19-41; Sunday School Lessons, No. 37.

Objective: To teach that the Lord has planned the work in which we are now engaged.

To teachers: This lesson deals with the prophetic utterances of a great prophet, Nephi, who flourished nearly 600 years before Christ. Try to get your class to picture him and his surroundings. The great Nephitic people were just in the making; just a mere handful of people that were to be the children of destiny, to assist in playing an important role upon the religious stage. Who but a prophet could even venture a guess what events would transpire upon this land, affecting three groups, (1) the posterity of Nephi, (2) the posterity of Laman, (3) the Gentiles? Yet in today's lesson Nephi has described today's events with amazing accuracy and definiteness.

Let the lesson be read carefully, paragraph by paragraph and commented upon in the same manner. As the prophecy is read compare it with the fulfillment. For instance when Nephi speaks of the book which goes forth from the Gentiles, let the class give the history of the Bible, especially the New Testament; how it came into being, how it was disseminated, what it contained. Reference is made to the protection which will be afforded by the Lord to the Gentiles on this continent. This means the struggle of the Revolution. Let that be understood and when it comes to the coming forth

of the book from Nephi's seed, see to it that the class understands that this is the Book of Mormon. At this point note how much importance Nephi places upon the functions of that book as a means of explaining the true gospel in simple words to the people of the world.

The final result of today's discussion should be an appreciation by your class that the restoration of the gospel, the bringing forth of the Book of Mormon was by no means an accident—but part of an eternal plan known to the Father and revealed to His prophets. This lesson should inspire faith in the divinity of the work entrusted to the prophet Joseph Smith and now being continued under the present leadership of the church; and finally the query to your class: What are we as individuals doing to preserve this Church?

Second Sunday, December 11, 1932

Lesson 38. A Bird's Eye View of the Gospel.

Texts: Scattered references; Sunday School Lessons, No. 38.

Objective: To teach that the Book of Mormon is a precious repository of gospel truths placed in our hands for our enlightenment and salvation.

To teachers: Before you come to class today, please spend several hours browsing through the Book of Mormon which you have attempted to teach this year. As you read, note the precious truths which come under your notice. A few suggestions to direct this little excursion appear on the leaflet. Now arrange these quotations just as you could flowers which are to be made into a bouquet. Arrange them according to subject matter, a paragraph here, a sentence there, etc.

Then, in the class, ask your members to read extracts that have appealed to them. Let them tell why these selected quotations possess value to them. When the resources of the class are exhausted, refer them to some of your findings, and have them commented upon. The experience should be refreshing and inspiring. It should be a sort of temporary farewell to a beautiful thing, with which they have been dealing. Let this leave-taking from the Book of Mormon, create the secret wish on the part of your class, to return often to the Book, to reopen its pages to make it a continued source

of enlightenment of faith, of devotion to the principles of eternal truth. It is hoped that the class will feel that the year's work has brought them into intimate acquaintance with something precious, lovely, beautiful, exalting—for that is the contribution of the Book of Mor-

mon to every one who will read it with a prayerful, appreciative heart.

Third Sunday, December 18, 1932
Quarterly Review.

Fourth Sunday, December 25, 1932
Christmas Exercises.



ETNA WARD SUNDAY SCHOOL, STAR VALLEY STAKE

T. W. Moesser, Bishop; W. A. Clark, First Counselor; Frank Bateman, Second Counselor; John E. Thompson, Superintendent; Robert Wolfley, First Assistant; R. C. Litchfield, Second Counselor.

Zion's Hope is There

Where the western hills are sloping,
They have crossed the great divide,
There the Promised land is waiting,
With its valleys open wide,
There amid the Mountain bulwarks
Shall a Providence provide,
For Zion's Hope is there!

The cavalcade has wended,
Over trail of death and pain,
And broken Hearts have languished
On the everlasting plain,
But on and up and over—aye
The summit they attain,
For Zion's Hope is there!

A nation's pride hath centered
Close beside the Inland Sea,
The wilderness hath blossomed
Into rich prosperity,
And Freedom shall encrown them
For a thousand years to be,
For Zion's Hope is there.

—Bertha A. Kleinman.

NEW TESTAMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR DECEMBER

Course A—Ages 12, 13, 14.

Concert Recitation

(Doc. and Cov. 76:22-24)

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God."

First Sunday, December 4, 1932

Open Sunday

For opportunity to catch up with lessons missed.

Second Sunday, December 11, 1932

Lesson 36. Jesus' Final Instructions to the Apostles; The Ascension.

Texts: John 21:1-7; Sunday School Lessons; Weed's "A Life of Christ, for the Young," Chaps. 69, 70, 71, 72; Luke 24:44-53; John 20:31; 21:25.

Objective: To teach that all of God's children may know for themselves that Jesus is the Christ and that He lives, if they "will to do the will" of God and live in accordance with the teachings of the Savior.

Supplementary Materials: Matt. 28:16-20; Mark 16:15-18; John 20:21-23; 21:18-24; Gore, "A New Commentary," comments on Mark, 16, pp. 270-299, and on other passages referred to; Papini, "Life of Christ," pp. 400-408; Talmage, "Jesus the Christ," pp. 691-697; Farrar's "Life of Christ," Chapter 62; Doc. and Cov., Section 76; Kent, "Life and Teachings of Jesus," pp. 310-325.

Suggested Outline:

- I. The Apostles Return to Galilee.
Resume their fishing.
- II. Jesus Admonishes Them to Cast Their Net to Other Side.
 - a. Success results.
 - b. John recognizes the Lord.
 - c. Peter recognizes to Him.
- III. Repast Eaten.

IV. Jesus Instructs Apostles.

a. Charges them to preach.

b. "Feed my Lambs."

V. Jesus Appears to Eleven.

VI. They all go near Bethany.

VII. Jesus blesses Apostles.

VIII. Jesus ascends to Heaven.

IX. Angels appear.

a. Question apostles.

b. Prophecy the Lord's return.

X. The many testimonies borne of Jesus.

XI. Conclusion.

This lesson is closely allied to the preceding lesson on the Resurrection. Many of the things Jesus said to the Apostles during His various meetings with them can well be classed among the final instructions. There elapsed only forty days between the resurrection and the ascension, and we can well imagine that Jesus would avail himself of every opportunity to emphasize to His apostles the gravity of the responsibility resting upon them. The Apostles, too, would be more cognizant of the real meaning of Jesus' exhortations and would listen carefully and attentively to His every word. Teachers who have been on missions can draw illustrations from the charges they received before being sent out into the mission field.

Dr. Talmage in "Jesus the Christ" tells us "The commission 'Feed my sheep' was an assurance of the Lord's confidence, and of the reality of Peter's presidency among the apostles. He had emphatically announced his readiness to follow his Master even unto prison and death. Now, the Lord who had died said unto him: 'Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not.' John informs us that the Lord so spake signifying the death by which Peter should find a place among the martyrs; the analogy points to crucifixion, and traditional history is without contradiction as to this being the death by which Peter sealed his testimony of the Christ."

Farrar, in his "Life of Christ," says: "It may have been on this occasion that Jesus told His disciples of the mountain in Galilee where He would meet all who knew and loved Him for the last time. Whether it was Tabor, or the Mountain of Beatitudes, we do not know, but more than five hundred of His disciples collect-

ed at the given time with the eleven, and received from Jesus His last commands, to teach and baptize throughout all nations; and the last promise, that He would be with them always, even to the end of the world. Writing more than twenty years after this time, St. Paul gives us the remarkable testimony, that the greater number of these eye-witnesses of the resurrection were yet alive and that some only were "fallen asleep."

In this lesson the teacher can use many suggestions and references given in all of the preceding lessons of the year. The task is to help the pupils understand who Jesus is; his mission on earth, as it applies to us; that he may individually know that He lives and know that His gospel is true; first through the testimony of His teachings; 2nd, through the testimony of His works; 3rd, through the testimony of His life; 4th, the testimony of others; 5th, for ourselves by the inspiration of the Holy Spirit. What does all of this mean to us now? How can the teachings of Jesus function in our lives today? Draw on the former lessons for material and if you do not have time to conclude this lesson satisfactorily in one Sunday use a part of next Sunday to take care of interferences or emergencies.

Lesson Enrichment:

We give two comments that seem to be particularly appropriate at this time: The first from Kent's *Life and Teachings of Jesus*, "Why Jesus is the Universal Savior of Mankind. From what does man need to be saved? This question must be answered today not in the light of metaphysics or abstract theology but of physiology, political science, economics, and sociology. Man needs to be saved, in the first place, from the dominance of the baser animal instincts, from childish impulses which he has not outgrown and from over-developed or misdirected egotism. He needs to be saved from ignorance of himself, of his relation to his fellow-men and to his larger environment which we call God. He must be saved from worry and fear, which undermine his physical, mental, and moral vigor and from low ideals that thwart the development of the perfect man. He needs deliverance from the palsy effects of past mistakes and sins. The ordinary man today is not troubled or oppressed by fear of an angry God. The consequences of his misdeeds haunt him and smite him in a far more direct and intimate way. Man turns to God not for abstract forgiveness, but for help to escape from these fetters, forged by himself or by his ancestors, which bind him to that which is base and mean. In the light of modern psychology, it is apparent that while a man may experience in-

stantaneously what is commonly called conversion, his salvation is not attained in a moment, but is a continuous educational process. It is accomplished not by negations, but by developing within him nobler impulses and ideals and by bringing him into normal relations with his environment and by teaching him how to function, that is, effectively to accomplish his life-work in the environment in which he is placed."

The second, a beautiful concluding paragraph from Farrar's "Life of Christ." "Between us and His visible presence; between us and that glorified Redeemer who now sitteth at the right hand of God that cloud still rolls. But the eye of Faith can pierce it; the incense of true prayer can rise above it; through it, the dew of blessing can descend. And if He is gone away, yet He has given us in His Holy Spirit a nearer sense of His presence, a closer infolding in the arms of His tenderness, than we could have enjoyed even if we had lived with Him of old in the home of Nazareth or sailed with Him in the little boat over the crystal waters of Gennesaret. We may be near to Him at all times, and more than all when we kneel down to pray, as the beloved disciple was when he laid his head upon his breast. The word of God is very nigh us, even in our mouths and in our hearts. To ears that have been closed His voice may seem indeed to sound no longer. The loud noises of war may shake the world; the eager calls of Avarice and of Pleasure may drown the gentle utterance which bids us "Follow me;" after two thousand years of Christianity the incredulous murmurs of an impatient scepticism may make it scarcely possible for Faith to repeat without insult, the creed which has been the regeneration of the world. Aye, and sadder even than this, every now and then, may be heard even in Christian England, the insolence of some blaspheming tongue which still scoffs at the Son of God as He lies in the agony of the garden, or breathes His last sigh upon the bitter tree. But the secret of the Lord is with them that fear Him, and He will show them His covenant. To all who will listen He still speaks. He promised to be with us always, even to the end of the world, and we have not found His promise fail. It was but for thirty-three short years of a short lifetime that He lived on earth; it was but for three broken and troubled years that He preached the Gospel of the Kingdom; but forever, even until all the Aeons have been closed, and the earth itself with the heavens that now are, have passed away, shall every one of His true and faithful children find peace and hope and forgiveness in His name, and that



CHRIST IN THE HOUSE OF THE POOR Fritz Von Hude.

name shall be called Emmanuel, which is, being interpreted,

"God with us."

Third Sunday, December 18, 1932

Review for the Fourth Quarter

1. Why did the rich young man not accept Jesus' advice to sell all and follow Him?

2. What did Jesus tell James and John when they asked for places of honor in His Kingdom?

3. What feast was held annually at Jerusalem?

4. What service did Mary do for Jesus at Bethany?

5. What event did Jesus say the anointing was for?

6. Under what conditions did Jesus enter Jerusalem?

7. What did Jesus prophesy regarding the temple and Jerusalem?

8. What ordinance did Jesus institute while at the feast in the upper room?

9. What occurred at Gethsemane?

10. What did Pilate say of Jesus' guilt?

11. What did Pilate do at the conclusion of the trial?

12. Who wept for Jesus as He approached Calvary?

13. What did Jesus tell them?

14. What scripture was fulfilled when Jesus' side was pierced?

15. For whom was Jesus' blood spilt?

16. Who buried Jesus?

17. Who rolled the stone away from the tomb?

18. What did the angels say to those who sought Jesus?

19. How did Jesus convince the apostles that it was He?

20. What command did Jesus give the apostles?

Answer Key

1. Because he loved earthly wealth and popularity.

2. That such honor was for them who deserved it because of good works.

3. The Feast of the Passover.

4. She anointed Him with costly ointment.

5. For His death.

6. Upon a colt, and proclaimed as King by the multitude.

7. That both would be destroyed.

8. The Sacrament of the Lord's Supper.

9. Jesus prayed that the cup might pass,

but said, "Not my will, but Thine be done."

10. He said that he found no guilt in Him?

11. He turned Jesus over to the Jews to be crucified.

12. Some of the women.

13. That they had need to weep for themselves and their children.

14. That His blood should be spilt.

15. For all who believe in Him.

16. Joseph of Arimathea and Nicodemus.

17. Angels of heaven.

18. "He is not here, he is risen."

19. He appeared unto them on several occasions and showed them His wounds.

20. To teach to the world the things which He had taught them.

Fourth Sunday, December 25, 1932

Christmas Program

The Gadianton

(From page 558)

those who were between. It was a miracle that he was not struck down a dozen times by the uplifted swords of his foes as he darted ahead to face his supposed chief. But so swiftly did he pass them that none touched him and at last he stood face to face with Zemnarihah.

"Now we shall settle our accounts," he exclaimed as he lifted his sword, "I need wear my mask no longer, O Gadianton, but can tell you openly that for the death of my mother, for your insults to my promised wife, and for the crimes of your order, I face you today as a true Nephite!"

"Ah, traitor! So you have been working against us all the time! I suspected it, and now I am sure that none but you could have brought this destruction upon us. But I trust that I shall not die upon your sword."

"No, I shall not have the pleasure of killing you," Jarom replied, "for Gidgiddoni desires that you be taken alive in order that they may hang you as an example to the others."

But he had no more time to waste breath in talking. Fierce as was the battle raging about them, their duel was fiercer. The wound Jarom had formerly given Zemnarihah in the palm of the hand had slightly stiffened it, and

they were very evenly matched. All around the Gadiantons were surrendering, with cries for mercy, or being slain. Off to one side a portion of the Nephite army were guarding the women and children and those men who surrendered and were disarmed. But Jarom and Zemnarihah saw none of this. They only fought on and on with one bitter determination between them. Several times Jarom found an opportunity to kill his opponent, but he would only wound him and demand that he surrender. But Zemnarihah stubbornly refused. At last, for the second time, Jarom struck his sword from his hand and wounded it, then he tossed his own aside and flinging himself upon his foe, bore him to the earth and with the assistance of other Nephites who had been watching them, bound him and sent him to Gidgiddoni.

Then he turned away, while the great Gadianton was being hanged amid the victorious shouts of the Nephites, who praised their God together for his protection; for he was more interested in finding the girl for whom he had done all this. She came out upon the battlefield to meet him, in spite of its horrors; and when peace was once more established, he claimed her as his reward for the extermination of the Gadiantons.



CHURCH HISTORY

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR DECEMBER, 1932

Ages 10 and 11

Concert Recitation

(Thirteenth Article of Faith)

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed we may say that we follow the admonition of Paul, we believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."

First Sunday, December 4, 1932

Lesson 44. The Last Two Years of the Prophet's Life.

Text: Sunday School Lessons, No. 44.
Supplementary References: "Essentials in Church History," Smith, pp. 302-342; see any other Church History for the years 1842-43.

Objective: To teach that God established his earthly kingdom through revelation.

Organization of Material:

- I. The Church Crisis in Nauvoo.
 - a. Joseph exposed to Church traitors.
 - b. John C. Bennett.
 - c. William Marks.
- II. The Church Expands.
 - a. Relief Society organized.
 - b. Articles of Faith given.
- III. Joseph's teachings.
 - a. The Rocky Mountain prophecy.
 - b. Angels were once men.
 - c. This earth to be celestial kingdom.
 - d. New and everlasting covenant.
 - e. Prophecy to Stephen A. Douglas.

Lesson Enrichment:

Statement of Anson Call regarding Joseph Smith's Rocky Mountain Prophecy. Anson Call says, "On the 14th of July, 1843, with quite a number of his brethren, he crossed the Mississippi river to the town of Montrose, to be present at the installment of the Masonic Lodge of the 'Rising Sun.' A block schoolhouse had been prepared with shade in front, under which was a barrel of ice water. Judge George (James) Adams was the highest masonic authority in the state of Illinois, and had been sent there to organize the

lodge. He, Hyrum Smith, and J. C. Bennett, being high Masons, went into the house to perform some ceremonies which the others were not entitled to witness. These, including Joseph Smith, remained under the bowery. Joseph, as he was tasting the cold water, warned the brethren not to be too free with it. With the tumbler still in his hand he prophesied that the Saints would yet go to the Rocky Mountains; and, said he, this water tastes much like that of the crystal streams that are running from the snow-capped mountains. We will let Mr. Call describe this prophetic scene: "I had before seen him in a vision, and now saw while he was talking his countenance change to white; not the deadly white of a bloodless face, but a living brilliant white. He seemed absorbed in gazing at something at a great distance, and said: 'I am gazing upon the valleys of those mountains.' This was followed by a vivid description of the scenery of these mountains, as I have since become acquainted with it. Pointing to Shadrach Roundy and others, he said: 'There are some men here who shall do a great work in that land.' Pointing to me he said: 'There is Anson, he shall go and shall assist in building up cities from one end of the country to the other, and you, rather extending the idea to all those he had spoken of, shall perform as great a work as has been done by man, so that the nations of the earth shall be astonished, and many of them will be gathered in that land and assist in building cities and temples, and Israel shall be made to rejoice.'

"It is impossible to represent in words this scene which is still vivid in my mind, of the grandeur of Joseph's appearance, his beautiful descriptions of this land, and his wonderful prophetic utterances as they emanated from the glorious inspirations that overshadowed him. There was a force and power in his exclamations of which the following is but a faint echo: 'Oh the beauty of those snow-capped mountains! The cool refreshing streams that are running down through those mountain gorges!' Then gazing in another direction as if the scene had again changed: 'Oh the scenes that this people will pass through! The dead that will lie between here and there.' Then gazing in another direction as if there was a change of locality: 'Oh the apostasy that will take place before my brethren reach that land!' 'But,' he continued, 'The priesthood shall prevail over its enemies, tri-

umph over the devil and be established upon the earth, never more to be thrown down!" He then charged us with great force and power, to be faithful to those things that had been and should be committed to our charge, with the promise of all the blessings that the Priesthood could bestow. "Remember these things and treasure them up. Amen." (History of the Church, pp. 85-86, Vol. 5.)

Application: Since Joseph Smith spoke by the gift of God, and part of his prophecies are fulfilled at present, we should be very watchful, looking forward with great hope for the fulfillment of them all.

Second Sunday, December 11, 1932

Lesson 45. The Last Two Years of the Prophet's Life (Continued).

Text: Leaflet No. 45.

Supplementary References: "Essentials in Church History," Smith, pp. 343-352; see any other History or Journal for this period.

Objective: To teach that even under bitter persecution the Prophet Joseph enjoyed the choice blessings of the Lord.

Organization of Material:

- I. Why Joseph suffered persecution.
 - a. He spoke great truth, sounding absurd to man.
 - b. He revealed the mysteries of God.
- II. Officers seek Joseph.
 - a. Disguised as Mormon Missionaries.
 - b. Aid given by William Clayton and Stephen Markham.
 - c. Joseph kidnapped.
 - d. Abused shamefully.
 - e. Bruised by guns.
 - f. Arrived at next town.
- III. Joseph preaches to large crowd.
 - a. The incident of the hickory club.
- IV. Joseph set free.
 - a. Hyrum and 175 friends arrive.
 - b. The wrestling incident.
 - c. The trial at Nauvoo.

Lesson Enrichment:

In the "Essentials in Church History," by Joseph Fielding Smith, pp. 347-8, we get a picture of what happened when the messenger reached Nauvoo, bringing the news of the Prophet's arrest. "William Clayton arrived in Nauvoo on Sunday, June 25, 1843, and at the afternoon meeting in the temple Hyrum Smith requested to see all the brethren. He informed them of his brother Joseph's arrest, and called for volunteers to go to his assistance. That evening a company of about one hundred seventy-five men left on horseback. About seventy-five men on board the "Maid of Iowa," under Captain Dan Jones, went down the Mississippi

to the mouth of the Illinois River, thence up that river toward Peoria, to examine the steamboats, suspecting the Prophet might be forced on one of them to be carried down the river to Missouri.

Shortly after the party with the Prophet left Geneseo on the 27th, the advance guard of the brethren from Nauvoo came up, and Reynolds and Wilson began to tremble, fearing for their lives. Reynolds asked if Jim Flake was in the crowd. When he was informed that he would be present the next day, the criminal Sheriff replied, "Then I am a dead man for I have known him of old." When Stephen Markham, who had gone to locate the brethren from Nauvoo, rode up, Reynolds said, "Do I meet you as a friend? I expected to be a dead man when I met you again," but he was assured that he would not be hurt.

Thursday, June 29, James Flake with others of the brethren met the company a short distance south of Monmouth. President Joseph Smith took Flake to one side and charged him not to harm Reynolds, for he had given his word of honor that he would not be injured. This Flake promised to do although he had cause for vengeance.

Other bodies of men from Nauvoo joined the company from time to time. These "were joined by the populace in procession and thus they marched into the town. President Smith was greeted with cheers and the firing of cannon." This proved to be a happy day for the saints. Little did they realize, nevertheless, that this same force that was now booked against the Prophet would take his life within the coming year.

Application: Though we may be persecuted and ridiculed, still if we serve God diligently, He will reward us always.

Third Sunday, December 18, 1932

Review

Since this Sunday completes one year of our work, let's play our knowledge game in real earnest, answering all the questions and scoring a hundred. Remember you get two points for each correct answer. Do your best.

Note: Only the teacher's key will contain the words in parenthesis.)

During the sad days of apostasy, when the Witnesses were leaving the Church, about 1837, the Lord told the Prophet to send Heber C. _____ (Kimball) on a mission to _____ (England) and to open the door of salvation to that nation. Because many people were leaving the Church, the Lord wanted new converts to strengthen the _____ (Church). In eight months Brother Kimball baptized _____ (1500) converts.

While the Prophet was on a mission in (Canada) he met John (Taylor) for the first time.

This man later became one of the (Presidents) of the Church. When the Prophet was returning, a mob chased him and his companion into the swamps. Because Sidney (Rigdon) was sick, the Prophet had to (carry) him to a place of safety. During these sad days, the three next presidents of the Church stood close by the Prophet. They were (Brigham) Young,

..... (John) Taylor and (Wilford) Woodruff. Persecution got so bad, however, that the Saints had to flee, leaving their beautiful homes and sacred (Temple) to fall into the hands of the wicked (mob or people). The Kirtland Saints went westward about a thousand miles to Far West in the State of (Missouri).

At Adam-ondi-Ahman, northward from Far West, the Prophet found a pile of stones on a hill, declaring that it was the altar where (Adam) offered sacrifice when he was driven from the garden of (Eden). The trouble in Missouri arose at an election, when the non-Mormons tried to prevent the Mormons from (voting). The Governor of the State, Lilburn W. (Boggs) ordered out the militia, some 3,000 men, telling them to drive the (Saints, people or Mormons) from the (State) of Missouri.

During the terrible days that followed in the fall of 1838, there were seventeen people murdered at Haun's (Mill). Warren Smith's little boy crawled under the bellows in the Blacksmith (Shop). His (hip) was blown away but he was later healed by the Lord. One mobber said "Nits make (lice) meaning if the little boys grew up they would be Mormons.

A Mormon officer betrayed Joseph and the other leading (men or Mormons) into the hands of the (army or mob), who shouted like demons, and hurried them off to (jail) where Joseph and Hyrum were kept for more than six months while all the people were driven out of the State. During these days Hyrum Smith's wife gave birth to a little boy, named (Joseph F.) Smith. He later became the President of the (Church) after the people came to Utah. While Joseph was in prison he arose and rebuked the vile (guards) for telling wicked stories. When the brethren finally got out of jail, they fled to the State of (Illinois). Here they camped

on the site for their coming city (Nauvoo) on the (east) side of the Mississippi River.

Because many of the Saints were sick, the prophet arose and (healed) all on the east side of the river, then crossed to the west side at Montrose. Here Brother Fordham was almost (dead), still he was (healed) by the Prophet. Many others were restored in a marvelous manner. Joseph gave Wilford Woodruff a (handkerchief) sending him to wipe two children's faces and they would be (healed). This (handkerchief) is still in the possession of the Woodruff family. This occasion is known in Church History as the "great day of God's power."

In July, 1839, before comfortable homes could be built at Nauvoo, the (Twelve) Apostles made ready for leaving on another mission to (England). Several of them were sick, still they left home as commanded by the Lord. Brigham Young rowed Wilford (Woodruff) across the river. He, however, had to lie down by the post office. (Joseph) came along and gave him a blessing and started him on the way. Parley P. (Pratt) gave him a (purse) while Heber C. Kimball gave him a dollar to put in it. While the twelve Apostles were traveling, a heavenly messenger put (money) into their trunks. While they were in (England) thousands were brought into the church and began coming to America, fulfilling the prophecies of Joseph.

During the last two years of the Prophet's life, many leading men turned traitor to the Church, causing much sorrow to President Smith. At one time he exclaimed, "We have a (Judas) in our midst." This proved to be Wilson Law, the Prophet's second counselor. Even Sidney Rigdon, the first counselor, was little better. One day when Joseph's enemies were taunting him for a wrestle, he commanded Philemon C. Merrill to throw the bully of the crowd, saying, "When I count (three) throw him." As soon as the signal was given, Brother Merrill swung the lawyer completely over his shoulder, throwing him head downward with a terrible jolt to the ground. When the man could rise, he left the crowd humiliated. Everyone marveled greatly.

Let's all be back next Sunday, getting ready for another fifty stories, regarding the true Gospel and the Lord's people.

P R I M A R Y

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR DECEMBER, 1932

First Sunday, December 4, 1932

Lesson 38. A Battle With A Giant.

Texts: I Samuel 16:14-23; 17; Sunday School Lessons, No. 38.

Objective: Reliance upon the Lord brings strength and courage.

Memory Gem: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts.

Songs: "Dearest Children," Deseret Sunday School Songs; "Another Morning Hymn," "I Do Believe," Songs For The Children—Gilchrist.

Pictures: "David and Goliath," Set No. I, Primary Colored Pictures, No. 86. Bible Primer (Old Testament, page 74).

Organization of Material:

I. Goliath Calls for Single Combat.

- a. During war between the Israelites and the Philistines.
- b. Goliath, a giant and a mighty man of war.
- c. David hears the giant's challenge. Had brought food to the army to his brothers.
- d. David recalls God's goodness to him in the past.

He leaned upon the Lord.

II. David Accepts the Challenge.

- a. Is called before King Saul.
- b. Tells of his successes.
- c. The king consents to the battle.
- d. David goes trusting in God.

III. David, the Victor.

- a. Goliath's faith in his own power.
- b. David calls attention to the power of God.
- c. God's power manifested for Israel.
- d. The Philistines flee.

Lesson Enrichment—Point of Contact: Battles of today are quite different from battles in the days of David and Goliath. This single combat was an out of the ordinary battle as well. A discussion of methods of warfare and weapons of war will be most interesting to the children. Find out from them what a soldier carries when he goes to war. Who furnishes his food, his gun, and his uniform? In the days of King Saul, soldiers did not carry guns, they carried spears and swords. They also had bows and arrows. When they went to war, they had to find their own food. (That is why David

came to the battle field. He brought bread his mother had baked and home-made cheese.) Let the children compare the effectiveness of various weapons of war. Which generally is the most useful in a battle, a flipper, a sling, a bow and arrow or a spear. When a soldier has on a coat of armour and a helmet, how does a stone thrown at him affect him? In ordinary circumstances who stands the best chance in a battle, a young boy without experience or a man trained to be a warrior? The teacher may bring to class a picture of a man clad in a coat of armour, a picture of a helmet, and a shield. If a modern war helmet can be obtained, show it to the class. In the discussion bring out the point that the soldier who is the best equipped is most likely to be the winner in an ordinary battle.

Application: Help the children to realize how David relied upon God and how they as little children may lean upon Him for help. When the lion and the bear came to David's flock who helped him save His sheep? When the great giant Goliath boasted of his strength, what did David say to him? Name some times when little children need help. Sometimes they are frightened of dogs, sometimes they have difficult tasks to do. In whom may they put their trust? A prayer said humbly every night and every morning tells God we trust in Him. Prayers said at any time when a child is in need help him to be brave and strong.

Notes: Those who have studied the history of David's people say that he made his own harp which he played while he tended his sheep. It was only a small one. He could carry it under his arm.

When war was declared in the days of David, King Saul sent out messengers to sound the war-horns up and down the valleys. This was the call to arms. All the fighting men gathered their spears and bows and reported to the king.

The average tall man in any community is about six feet tall. Goliath was over a yard taller than the average tall man.

Second Sunday, December 11, 1932

Lesson 29. David and Jonathan.

Texts: I Samuel 18, 19 and 20; Sunday

School Lessons, Fourth Quarter leaflet, No. 39.

Objective: The more we love, the more we give.

Memory Gem:

"It isn't the number of joys we have
That makes us happy and gay.

But the number we share with our
little friends,

Ah! that is the secret, I say."

Songs: "Christmas, Merry Christmas"
—Holiday Songs: "Little Friends," Little
Songs for Children—Gaynor; "Once Un-
to The Shepherds"—Child World, Gay-
nor; "Why Do Bells for Christmas
Ring?" Songs in Season.

Pictures: "Jonathan and His Armour
Bearer," Set No. 1, Primary Colored
Pictures, No. 157. "Jonathan Loves
David" and "David Persecuted by Saul,"
Bible Primer (Old Testament), pages 76
and 78.

Organization of Material:

- I. Jonathan Loves David.
 - a. Their souls are knit together.
 - b. Jonathan gives David clothing and other gifts.
 - c. Become as brothers in the king's home.
- II. Jonathan Defends David before his Father.
 - a. King Saul becomes jealous of David.
 - Seeks to do him harm.
 - David behaves himself wisely.
 - Jonathan pleads for his friend.
- III. The King's Son Spares David's Life.
 - a. He refuses to become jealous of him.
 - As the future king of Israel.
 - Tells of his father's evil plans.
 - The two renew their devotion to each other.
 - d. Jonathan sends David away.

Lesson Enrichment—Point of Contact: Since this is the Christmas season sing many Christmas songs. Let the children tell about their plans for Christmas. For whom are they planning a happy Christmas? Who was the first Christmas gift to the world? Have a child tell a brief story of His birth. Have another tell how He brought joy to many people. Since this is the month for gifts and loving service, we are to talk about two young men who loved and served each other.

Application: Encourage the children to recall happiness deeds they did last Christmas. Find out what they are going to give to mother and father, and to others. Tell incidents of the joy that little children have experienced in giving loving service to their parents rather than gifts which cost money. Name deeds of kindness which may be done at home and in the neighborhood.

Notes: The expression "Jonathan's soul was knit to the soul of David" is very beautiful. Help the children to see its beauty. Let them tell how knitting is done. Every bit of yarn that goes into a piece of knitting becomes so entangled that it is no longer yarn but a part of fabric. If a piece is broken the whole article is in danger of being lost. There is a oneness and a unity that is pleasing.

Third Sunday, December 18, 1932

Lesson 40. David Spares Saul's Life.

Texts: I Samuel 21, 22, 23, 24, 26; Sunday School Lessons, Fourth Quarter, Leaflet No. 40.

Objective: The more we love, the more we give.

Memory Gem: "Let us love one another; for love is of God."

Songs: "Forgiveness," Kindergarten and Primary Songs—Thomasson. "Let's Be Kind to One Another," Deseret Sunday School Songs. "Jesus Once Was a Little Child," Deseret Sunday School Songs.

Pictures: "David, the Shepherd," and "Saul Tries to Kill David," Set No. 1, New Colored Primary Pictures, Numbers 85 and 161. "David Persecuted by Saul," Bible Primer (Old Testament) page 78.

Organization of Material:

- I. Saul Shows His Jealousy for David.
 - a. Seeks to slay him.
 - b. David driven from place to place.
 1. He cares for his aged parents.
 2. Gathers friends around him.
- II. David Shows Proof of His Devotion.
 - a. Saul enters David's hiding place.
 - b. David advised to kill him.
 - c. He refuses to harm the Lord's anointed.
 - d. Saul's heart is touched.
- III. David Saves Saul a Second Time.
 - a. David discovers King Saul's camp unguarded.
 - b. He takes his spear and water bottle while he sleeps.
 - c. He makes himself known.
 - d. Saul goes home repentant.

Lesson Enrichment: As an approach, sing several Christmas songs. The singing of Christmas songs brings the atmosphere of this season probably better than does anything else. Show several pictures of Christ, as a child, Christ and the Shepherds, Christ and the Wise Men. Then show one or two pictures of Him when He became a man. Jesus Christ came from God as the first Christmas gift, to give a wonderful blessing to all mankind. He came to tell all people how to live to be happy. One of the nicest things He told people to do was to love their enemies and to do good to them.

This is not an easy thing to do, but folks who are strong enough to do it are happy. What better Christmas gift can people give than to extend a sweet spirit to those who have ill-treated them?

David, the sweet singer of Israel was ill-treated by the king whom he had faithfully served. In spite of this ill-treatment David showed a Christ-like spirit when he gave kindness in return. Let us hear the story.

Illustrations—Application: Since this is the month celebrated as Jesus' birthday month, let us try to show our love for our neighbors and friends as He taught us to show it.

Once there was a little boy named Ted, who received a toy automobile for Christmas. This automobile could run when it was wound up. It had a man in the seat who moved his arms back and forth as if he were driving. Christmas morning Ted took this interesting toy over to his neighbor to show it to him, and to give him a turn at winding it up. Visiting at the neighbor boy's home was his cousin Frank, a boy a little older than Ted. Frank had pushed Ted in the creek the summer before and then he laughed about it. Both Ted and Frank remembered it. Frank backed away and sat down near the window while Ted was showing his friend how to operate the car. He knew he didn't deserve a turn

winding it up and chances are he wouldn't get a turn. But to his surprise after Ted and his friend had both had turns, Ted looked his way and said, "Frank, would you like a turn, too?" How do you suppose Frank felt? He managed to stammer, "Well, yes," and "Thank you." How do you think these two boys felt toward each other after that?

Let the children suggest other gifts of love which they may give at Christmas time.

Notes: I Samuel, the twenty-fourth chapter, second and third verses, speaks of Saul seeking David upon the rocks of the wild goats. These rocks were cliffs upon which many wild goats congregated. To this day there are numerous wild goats in that vicinity.

The sheep-cotes mentioned to which he came, were rough stone walls, built to protect the sheep from wild beasts. Near most of the caves in that vicinity there were just such walls built.

Fourth Sunday, December 25, 1932

Christmas Program

Notice: "Life Lessons For Little Ones, Second Year," will be on sale at the Deseret Book Co. Nov. 1st, 1932. Get your order in early.

Teacher-Training

(Continued from page 569)

"Get interested in the lesson yourself."

"Ask yourself just why you are interested in that particular thing. Then ask yourself the all-important question to which this introspection is but preliminary: Will what has interested me in this matter interest my pupils also?"

"Find the angle of approach that will interest your pupils."

"Have something new to give to your pupils."

"Make your pupils feel their need of what you bring them."

"Teach as concretely as you can."

"Make your teaching direct and practical."

Suggestions for the presentation of the lesson:

Divide the class into groups (not the same as for the last class), let each group prepare a bibliography selected from books on teaching and on public speaking and on influencing human behavior and elect a chairman to present a report on each of the following topics:

- a. Factors of interestingness.
- b. Means of arousing curiosity and creating suspense.

In view of II, III, IV, and V (above) under, "How to Hold Interest," let another group prepare the discussion of lesson and present it (30 minutes), to be followed by a constructive discussion on What were the means used to:

1. arouse curiosity,
2. create suspense,
3. create interest,
4. develop climatic effect,
5. what did each offer for the solution of the problem.

What facts could have well been omitted?

What omitted facts should have been included? Why?

Did the discussion move steadily to the solution of the problem? How was the effect of movement and progress obtained?

Week of December 25, 1932

Christmas

KINDERGARTEN



General Board Committee: George A. Holt, Chairman, assisted by Inez Witbeck and Marie Fox Felt

LESSONS FOR DECEMBER, 1932

Concert Recitation

"Give to those around you,
The love and help they need;
You'll find your heart grow sweeter
With every kindly deed."

First Sunday. December 4, 1932

Lesson 53. The Children's Period.

Last month we were fortunate in having among our list of pictures, one or more for each lesson. The children will be very happy to see these pictures again. This time they will see them all in the same period. This is the children's hour, so let them do most of the talking.

As they look at Mary and Martha find out why these two sisters loved Jesus so much. What had Jesus done for their brother Lazarus? Mary and Martha both thanked Jesus in deeds as well as words. Martha worked earnestly to prepare a good meal for Him, while Mary sat at His feet and listened to His teachings. Jesus was pleased with both of their efforts to do Him honor. Let the children find Mary and Martha on the pictures.

What is Mary doing on the other picture? What did some one say when she poured this costly perfume on Jesus' feet? What did Jesus say?

Let the children tell what they can find on the picture of The Ten Lepers? How many came back to say "Thank you" to Jesus? How did this one man say his "Thank you"? Show the picture of Jesus Riding into Jerusalem and let the children tell what the people are doing for Jesus as He rides on this donkey? What did they do when He went into the temple? What did Jesus say about being thanked in this way?

Be sure to take time to let the children tell how they said and acted their "Thank You's" during the Thanksgiving month.

Review Gem and Rest Exercise of last month.

Gem: Use the one suggested for the concert recitation.

Songs: Select one to be taught during the month. "Christmas Night," (Song Stories—Patty Hill), "Christmas Cradle Song," "Luther's Cradle Hymn;" (Deseret Sunday School Song Book).

Rest Exercise: Pretend at sharing toys with the playmates. Let them ride the tricycle (lift the feet from the floor and alternately push them downward and back as if peddaling). Play catch ball, rock the doll to sleep, sweep with the little new broom, etc.

Second Sunday, December 11, 1932

Lesson 54. The Golden Rule.

Texts: Matt. 22:34-39; Matt. 7:12; "Life Lessons for Little Ones," (Second year) Lesson No. 54.

Objective: "Whatsoever ye would that men should do to you, do ye even so to them."

Pictures: Teachers will select and use with this lesson pictures from magazines or from picture books, which show little children helping each other. They may use also pictures of children or young folks doing a kind act to an animal or a bird. Show again the picture of Jesus giving The Sermon on the Mount.

Organization of Material:

I. Jesus Taught the Golden Rule.

- In answer to a lawyer's question. "Which is the greatest commandment?"
- Jesus' comment.
 - First, "Love the Lord."
 - Second, "Love thy neighbor as thyself."
- A part of the Sermon on the Mount. "Whatsoever ye would that men should do to you, do ye even so to them."

II. Jack's Mother Teaches It.

- Jack was selfish on Christmas morning.
- Tom was selfish on his birthday.
- Jack's mother's story.
 - Of Jesus teaching the people.
 - Of Jack's grandmother and the Pioneers.
 - Of Jesus' whole life.

III. Jack Learns Its Value.

- From his mother's story.
- From his own experience with Tom's bicycle.
- He shares his toys.

Lesson Enrichment: Talk with the children about the toys they hope to receive on Christmas morning. If teachers desire they may bring pictures of the very things the children are longing for: dolls,

wagons, toy automobiles, airplanes, telephones, tables, chairs, books, etc., etc.

After a few minutes have been spent talking about these gifts, remind the children that Christmas time is giving time. Then let them tell you how they may give and share that each one of them may be a fairy Santa Claus. Show a picture of a doll. Let the child hold the picture. Then let a little child tell how she could share for a few moments the joy of her doll with another very careful child. Show the picture of a toy automobile. Give it to a little boy and let him tell how he can bring joy to another boy as well as to himself on Christmas morning. Let the children continue with this until the teacher feels that they have the thought that there is joy in sharing with others.

Then tell the story, "The Golden Rule." After this point of contact or approach the child should sense quite deeply the truth embodied in the objective.

Spend some time singing Christmas songs each Sunday. The days for singing Christmas songs are far too few to the child. Let him enjoy them while he can.

Third Sunday, December 18, 1932

Lesson 55. The Good Samaritan.

Texts: Luke 10:25-37; Matt. 22:35-39; "Life Lessons for Little Ones," (Second Year) Lesson No. 55.

Objective: "Whatsoever ye would that men should do to you, do ye even so to them."

Pictures: "The Good Samaritan," No. 34, Colored Kindergarten Pictures, Bible Primer (New Testament), page 52.

Organization of Material:

- I. Introduction.
 - a. A parable told by Jesus.
 - b. In answer to "Who is my neighbor?"
- II. A Jew Attacked by Robbers.
 - a. While going from Jerusalem to Jericho.
 - b. His money taken.
 - c. He was stripped, beaten and left to die.
- III. Two Travelers Pass Him By.
 - a. A priest passed on the other side.
 - b. A Levite looked at him.
- IV. A Samaritan Renders Assistance.
 - a. Sympathizes with him.
 - b. Binds up his wounds.
 - c. Takes him to an inn.
 - d. Leaves money for additional care.

Lesson Enrichment—Point of Contact: Use the same approach that is suggested in the story, "The Good Samaritan," in "Life Lessons for Little Ones" (Second year), Lesson No. 55. The following additional suggestions may be added. As the teacher shows the children pictures

of boys, girls, men, women and little children who belong to different countries or communities, have the children observe their faces carefully. Notice that they all have eyes, ears, hair, hands, feet, etc., and that they all have kind looks in their eyes. Their clothing is different perhaps. They eat different food and live in different kinds of houses, but God made them all. They are His children. We would not be happy to live with them in their houses perhaps, because we are accustomed to a different kind of a house. We might not like their food but we would not hate them.

When Jesus was here, He knew that the Jews hated the Samaritans. Jesus was a Jew, and the people who lived in Jerusalem were Jews. The Samaritans lived in a country called Samaria. Now Jesus knew that His words of happiness were for all people, the Jews, the Samaritans, and all other people; so He gave His words of happiness to everyone who would listen. He did not hate the Samaritans, that was not as God wanted it to be.

One day a Jew, a lawyer whom many people knew, asked Jesus what he should do to live with God in Heaven. Jesus asked him what he thought he ought to do. The Jew answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Jesus told him that he had answered right. He told him that if he would do this he could some day live with God.

Now the Jew knew that he hated all the Samaritans. He knew too, that if he hated anyone he could not love them, too. And Jesus had told him to love his neighbor as himself. He thought maybe Jesus could help him to find a way to do both. So he said, "And who is my neighbor?" Then Jesus told him the lovely story of the good Samaritan.

Teachers may explain to the children that the first man who passed the hurt Jew was a priest. A priest is a man whose work is to help people in the temple and out of the temple. The second man who passed was a Levite. A Levite was one who had a special work to do in God's temple. He, too, was supposed to help people. The Samaritan who helped the hurt man was one who was hated by the Jews. They did not even wish Samaritans near them. And yet when a Jew was hurt and had lost his clothes, observe what this good Samaritan did.

And Jesus told this story to help the Jew to understand who one's neighbor is.

Illustrations—Application: Once in a

great big, cold hearted city, there lived a poor little news-boy. His mother was a widow and he was earning the living. One day he left home with his little wagon to get his newspapers. He left early in the morning because most folks like their papers on their front porch before they get up. When all the papers were delivered and he was on his way home he sat down to rest. Being very weary, he fell asleep. As he slept a working man came along looking for a place to eat his lunch. He sat down near the boy. As he ate he noticed how thin and tired the sleeping boy looked. "I'll surprise him," he said to himself. So he put down near him a part of his lunch. "He will be hungry when he wakes up," he thought. Soon a woman came along. She saw the sleeping boy, and the lunch that was waiting. "I can help too," she said. Taking twenty-five cents from her purse, she smiled as she tucked it gently in his pocket. As she did it a big boy came along. He said, "I'll help too." And he did and so did several others. Soon the little boy awakened. He stretched himself and yawned. When he saw the lunch and felt the money, he thought it was all a dream. But it wasn't. It was only some kind folks trying to live the Golden Rule.

What fun it will be for us to live the Golden Rule this Christmas! Trail Builder Boys and Boy Scouts are not the only ones who are going to do good turns. Let us hunt our good clothes which are too small for us. Maybe there are some little children who could wear

them. How many toys can we find to send to other children? What food could we spare? And best of all, how much of our fun are we going to share with others who need it?

Rest Exercise: Repeat the one suggested for last Sunday using other toys such as the new skates, scooter, etc.

Fourth Sunday, December 25, 1932

Lesson 56. The Christmas Program.

"Oh, why do bells for Christmas ring,
Why do little children sing
On this bright Christmas Day?
The bells do ring and children sing
To say that Christ was born on Christmas Day."

"Better than all the Christmas gifts
Any of us can know,
Is the gift of Jesus to the world
Many, many years ago."

"Go seek the poor and helpless ones,
The friendless and the sad,
And while you try to help them all
You'll make your own heart glad."

"We all are merry sunbeams
That shine right here to say
We wish to make a brighter,
A happier Christmas Day."

Note: Let us emphasize in the program the real purpose of Christmas rather than Santa Claus.

What is a Friend?

There is something interesting about human nature in general—something we have all known in our hearts, but have neglected to cultivate that knowledge, and that is: that our friends like us, are forever hiding their feelings, afraid to show their affections, afraid to say a word of praise or courage. And why? Oh, because we are afraid it will be misunderstood, given the wrong interpretation, so-to-speak. One day I heard a story as follows: "A lady had a friend of old standing visiting her. That friend happened to say or do something that deeply offended her hostess. The hostess felt very badly for a few days, and then she thought, 'Why do I expect my friend to be perfect? Isn't she still my friend as she has been for these many years? Her offences to me were only accidents of imperfection.'"

How beautiful and true that is if we will apply it in our daily life! Let us try not to harden our hearts toward our fellow men, but learn to think that the things they say or do that offend us are only like "accidents of imperfection." Because we arrive on a beautiful country-side or seashore in stormy weather it is none the less beautiful—and because our rosebush has one imperfect rose we do not lose faith and think that no more roses can be produced.

Pioneer Stories

Continued from page 555)

rather pitiful in that he was raised with white girls, who would not have him and ostracized from his own race with whom he had nothing in common.

"Speaking of bread. Mother made the first white biscuits out of the first Utah grown wheat, so she used to tell us children. They came into the valley on Sept. 13, 1847. She brought along some wheat, which was packed in with her white muslin wedding dress. This was planted and for the celebration on July 24, 1848, enough was realized when shelled and ground to serve the entire company of two hundred assembled in Brighton with a taste of real bread in the form of tiny biscuits.

"To show how valuable was every kernel, the kiddies went behind the reapers and picked up every grain missed by the harvesters. During the grasshopper war the children also helped drive the insects toward the straw pile in the center of the fields and then helped burn them.

"Even I remember as a girl glean-ing all day in the fields when only ten, along with my brother who was six. We sold what we gleaned after the men had been over the fields, to emigrants, getting a yard of cloth in exchange for our day's work. We took this common cloth which was not as good as cheese cloth and dyed it, using the bark of trees or boiling it in sage, for our Sunday dresses.

"My eldest sister was born in a wagon. The pine needles had been used to make a soft bed and boughs of trees sheltered the open topped wagon from inclement weather. Father was absent as he had gone ahead for food. When two weeks old mother dressed her tiny baby before a campfire on Sept. 13, 1847, a day she said, she always would remember. This also marked the day of their arrival in the Valley.

"My parents also brought some tiny

potatoes the size of walnuts, and after arriving in Great Salt Lake they planted these immediately and raised potatoes about the size of an egg which were all saved for seed for next year. They also planted the first acre of wheat which realized 75 bushels in the spring of 1848 and from which the tiny biscuits were made as already told.

"My parents lived in the Old Fort until they moved to Farmington. I dimly remember driving cows in the old east fort gate, but vividly recall gathering cat-o-nine-tails which we opened and put inside a tick to make a nice soft bed. We had adobe houses and used tallow for candles. Father bought the first lamp years later. I remember this coal oil burner which held a pint and though it only cost him \$5, was not usable, as coal oil was \$8 a gallon. Sugar was \$1 a pound. Both the lamp and sugar were real curiosities to us.

"I never really had an education, but strange to say, later I had to act as school teacher and taught before and after my marriage to David Bowman Bybee. In those days women helped their men folks. I also acted as mid-wife and have helped bring 1,200 babies into the world.

"Many's the time I have worked all day for fifty cents to get money for food for my children, as I was left a widow. I took a course under Dr. Ellis R. Shipp which also increased my value as a nurse. We knew poverty and saved everything. In order to get butter for my kiddies' bread, we churned the night's milk to have some ready for breakfast. Later this became a sort of livelihood for us and we bought up butter and put it in five gallon cans, placing it deep down in our well which was the only means of refrigeration we had. We also bought little pigs and raised them. Night and morning we

had to haul water from the canal to irrigate our crops. Later with my boy of ten I helped plow and cultivate fifteen acres. We sewed rags and also made 600 yards of rag carpet which we sold to make a living. My children also helped me make nine quilts by hand. In addition to this I did nursing.

"I was a widow for thirty-eight years, when I married Brother Pilcher. I don't think any man or woman should live alone, for in old age this companionship means much.

"Though I am nearly blind I have much to be thankful for. When poverty demanded I had helped whitewash and some of the lye got into my eyes and for some time I was entirely blind. I was told I would have to have the right eye out and just before going to the doctor's the Elders administered to me and said I should see. I was taken in a carriage and led to the door of the doctor's office when seemingly a miracle happened, for I could see, not of course good, but enough to read the headlines in the newspapers and I did not have my eyes out, thanks to Kind Providence.

"When we first saw apples, they were regarded as such a luxury mother used to cut them in thin slices. We would lay them on our tongue to make the taste last as long as possible. Sugar candy was something we never saw, though as a child I recall the two molasses mills and also remember seeing mother cook beets and make

molasses by boiling down the water. Sugar was too expensive and even molasses candy was a luxury we enjoyed but seldom.

"Grandfather built the first cabin in North Ogden, which still stands. My father defended Echo canyon during the Johnston army troubles. He was always a friend of the poor and was sent back to help bring on the emigrants. He gave 800 bushels of grain and helped send 80 families across the plains. On one trip Indians shot a bullet through father's hat. For twenty-four hours on one trip the entire company was without food until he shot a beef. So hungry were they after it was cooked the bones were all that remained.

"I am particularly proud of my parents and my grandparents, for Grandfather Rice fought in the war of 1812, escaping from the enemy by swimming across a river with a branch of a tree shielding his head from sight. Uncle Carl fought in the Civil War and father had twenty-four grandsons in the recent war with two great grandsons. This has enabled me to be a member of the Daughters of the Revolution and G. A. R.

Before closing I want to thank *The Instructor* for printing this, for I have been a subscriber practically ever since it was first published, and missed it greatly as did my children when at certain times poverty made it imperative to stop for a short time."

A GREAT MISSIONARY FORCE

The Sunday School is the greatest force that we have in California, in a missionary way, in preparing for organizations and in bringing into existence branches of the Church. It is not only a great missionary factor in behalf of the Church members, but it is also a great factor in developing missionaries themselves, for, as you all understand, the missionaries are chosen from the ranks of the people. Young men who have had but little experience, would feel sometimes that it would be impossible to undertake to establish a branch or to stand up to teach the people in an open congregation, but they feel that they have the power to go into a Sunday School and teach little children, and little by little they discover that they have power also to teach the fathers and the mothers of the children.—Jos. W. McMurrin, Former President California Mission.

CHILDREN'S SECTION



The Wooden Doll

(Based on a True Pioneer Incident)

By Cora Carver Ritchie

"But mother I love my doll. I don't want to give it to the ugly Indian. I don't want to—I—" Little Sarah's voice ended in a long suppressed sob. The tears would not stay back.

"I know you do, Sarah." The pioneer mother's voice was very gentle as she continued, "It's too bad, but I know you are a brave little girl and always help. This will help more than any other way. If you do as the Indian says give your doll to her papoose then they will know we are their friends and we can stay here without being harmed. Come, dear, that's my brave little pioneer."

Sarah looked up into her mother's serious grey eyes, then with head held high walked straight over to the old Indian woman seated on the green grass. Sarah held out her queer looking dolly. Quickly the squaw took it, muttering, nodding her head then placed it in the arms of the little Indian girl by her side.

Sarah did not wait to see the brown arms hold the doll lovingly to her, but turned and walked blindly back to the big covered wagon. She climbed inside and sought refuge on the big soft quilts piled in the end of the wagon box. She could cry without mother or the Indians seeing her. She had been asked to do many hard things all her life. But ever since her father and mother had been told to settle the muddy it had been awful. Sarah had to leave her

flower garden and little play-house with its hard beaten dirt floors, and the pretty rocks that formed the four sides and now her own mother had asked her to give up her only plaything, her dear, long-loved, wooden-faced dolly.

It was really a queer doll for a girl nearly six years old to love. But Sarah did love it with all her lovable little heart. She had loved it ever since her big brother had carved it out of the old pine limb, and her mother painted its face with blue and red dye. Its queer face was just as lovely to Sarah as though it were real Dresden China. For Sarah had never known or seen any other doll. Then mother had wrapped it up in so many old clothes that it was real cuddly and soft. But the prettiest thing about the wooden doll was the hood and cape, made of pink and green and black print, with rose buds so real you wanted to smell them—and now the Indian had everything, pink rosebuds and all.

It was strange how mother and father always gave the Indians everything they wanted, no matter how they had to go without themselves. "What was that mother had said? Oh yes. "You can help more by doing this than any other way." She could help. Maybe she did help. What a baby she was to cry. She must be brave as mother said. She'd try to help; of course that's what everybody must do or they would

never get to the muddy and have another real home.

Just as quickly as Sarah's outburst had started, it stopped.

Apparently no one noticed her as she climbed out of the wagon box. It might have been the bright sunshine or the fact that Sarah had been crying that made her miss the wagon tongue and fall. Her face struck the hard wood. In an instant blood spurted from her nose. Mother was the first one to pick her up. She carried her to the stream of water near the camp and bathed her face and nose in the cold water. The mother soon realized Sarah's condition was serious, for she could not stop the flow of blood. It looked like a real hemorrhage or broken blood vessel. The mother knew she was far away from help up in the mountains with just a few pioneers heading for a new settlement with bands of Indians ready at the least excuse to plunder and steal and maybe kill.

Sarah was pale and weak; something must be done. Who could help her?

Frightened the mother ran to the Indians. She talked rapidly motioning them to follow her. Three of the Indian women went over to Sarah and with serious faces went to work. Two of the Indians went to the stream of water and picked out laps full of smooth pebbles, while

the other Indians, stripped the clothes off Sarah.

The Indians made a flat bed of the pebbles, then carefully stretched Sarah on it. They then piled them all over her, on her neck and face and around her nose. As soon as the pebbles became warm they went to the stream and brought cold ones. In a short time the flow of blood began to decrease and finally stopped altogether. Sarah was cold and weak, but she knew the Indians had saved her life. She did not know the Indians had used a primitive ice pack.

All day long they watched her and helped. Sarah watched and all day long she was glad she had given her doll to the Indian and made friends with them.

Maybe it was Sarah's kindness when she thanked the Indians or maybe it was her pale sad face that made the Indians feel so sorry for her. At any rate as mother and the Indians tucked her in the warm quilts for the night in the end of the wagon box, Sarah was surprised as her beloved wooden doll was put in her arms. The Indian muttered, "Heap good girl, heap brave pale face."

As Sarah hugged her doll with the painted face and pink rose bud cape, her heart was glad. She had been brave and helped; even the Indians knew that.

"Go Up Head"

John F. Cowan

"Go up head" used to mean "spelling" one's way to the head of the old-fashioned spelling class, by knowing how to spell better than the rest.

In other classes we "go up head," or stay at the foot, according to the effort we make. It costs to "go up head," in school, or in athletics, or work, or business, or anywhere. Those unwilling to pay the price tail along after those ahead,

A schoolboy was working on home lessons. When he spelled words wrong he crossed them out and wrote them correctly between lines. It cost too much trouble to rewrite it all, for a few mistakes.

When his teacher marked his paper, because of its slovenliness, she gave him a low mark. With more painstaking he might have "gone up head;" but he was hurrying to get out to play,

"Going up head" is largely a matter of taking pains. And, usually we have to take pains, or suffer pains. For instance, if we are unwilling to take pains in caring for our teeth, we suffer pains from the toothache and the dentist. It is so in school work. If the foundation work in spelling, adding, conjugation, history dates, etc., is once thoroughly mastered, all the rest is easier. All their lives some people misspell words because they were not careful at first to get a correct mental image of them—they spelled them wrong at first, and now are never quite sure whether there are two c's in "city," or one.

So a bank clerk "balls up" the day's cash balance because the first time he added seven and six he carelessly said, "fourteen" and that has stuck to him, and trips him now and then. Or he did not learn his multiplication tables and his inaccuracy keeps him from "going up head."

Build High

By Christie Lund

Build high, my boy! you are building a life,

A life that must go as you say,
To stand as a monument or as a shame
On the deeds you are doing this day.

Build strong, my boy! you are building a man,

A man that the whole world must see;
A man to be worthy or ugly and mean
Whatever YOU say he must be.

Build clean, my boy! you are building a soul,

It is forming now in the paths you trod;
A soul that in spite of the roads you walk
Must someday bear reckoning with God.

Build well, my boy, this life, this soul,
For you can build only this one;
And the things that you do this hour, this day,

Can never be quite undone.

This life is your own, you can build as you will,

There is nothing can stop you but YOU!

Whatever you dream in your heart, you can be;

Your loveliest dreams can come true.

So, don't be content to be one of the crowd

Who never aspire, who never dare try;
Go forth with this life that is yours to be lived

And build sure my boy and build HIGH!

Little Face at the Window

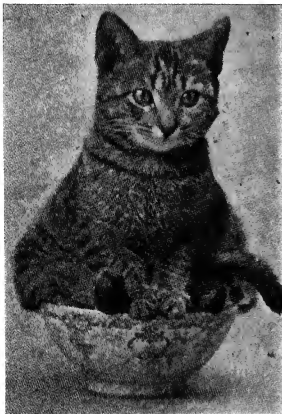
By C. Frank Steele

Little face at the window,
Little hands on the pane—
He is watching, list'ning,
As the long hours wane.

Blue eyes beaming,
Lips rosy sweet,
Prattling a welcome
As two dancing feet

Carry him gaily
To his daddy's side,
Noisily pleading
For his nightly ride.

Little face at the window,
Little boy of mine;
You make faith stronger
And love divine.



AN ANIMATED BOUQUET

(Courtesy "Our Dumb Animals")



Dear Children: Under a new policy adopted by the General Board, "The Budget Box" is to be discontinued. It ends with this number. The space is required for teachers' outlines and helps. For twenty-two years the editor has been thrilled with your contributions. Considering the ages represented, they have been, for the most part, of a very high order. Some of the first contributors are now prominent writers and illustrators and acknowledge that they received their first encouragement from "The Budget Box." Many of your mothers have written thanking us for the impetus we have given you in furnishing a medium for developing your talents. We are grateful for these kind expressions, and for the fine stories, verses, photos and drawings you have contributed.

And we say to you, keep up your good work. Don't quit because the lid of the "Budget Box" is closed. Time and opportunity are before you and beckon you on. We are sure most of you will win.

And now good-bye and God bless you.

The Budget Box Editor.

My Wish

I wish that I were happy and free,
With never a care to spoil my spree.
I wish that I a bird might be—
I'd live on wings of revelry.

I wish that I could be a butterfly;
I'd flit across the azure sky;
I'd soar above the trees so high,
Like a leaf blown across the sky.

I would like to be a merry kite
Dancing in the sunlight bright.
I would be blown about by the breeze,
And lifted high above the trees.

Charlotte Ferguson,
Canandaigua Rd.,

Age 15.

Palmyra, N. Y.

Look for Sunshine

If the day be dark and dreary,
Look for sunshine;
If you're feeling sad and weary,
Look for sunshine;
You will always find a path of blue
Where the sunbeams sparkle through—
If you look for sunshine.

Friends are falling every day
For want of sunshine.
Help them up along the way,
Show them sunshine.
If you help the world in seeing
You are always sure of being
In the sunshine.

Cynthia Asbury,
Center, Kentucky.

Age 11.

My Lullaby

Just as the sun sets in the west,
Just at the time we go to rest,
That is the hour I love the best.

It fills the sky with a scarlet hue,
And fills the world with glory anew,
As it tints with kisses the evening dew.

Then as it slowly fades from sight,
And the curtain is drawn for night,
My bed is a cloud of rose colored light.

Louise Morris,
Age 8. Rigby, Idaho.

The Magic Pumpkin Seed

(A Lesson in Exaggeration)

One day when my father was a little boy, he was out on the porch playing. An old man with white hair and a white beard came along. He was about 4 feet 5 inches tall. His beard was 12 feet long. He had gold teeth that glittered like diamonds. His eyes looked like two slits in a sheet that had been left in the frost. He asked for something to eat. My grandmother made him some waffles. She had nine packages of waffle flour. He ate all that she could make out of the flour. My father sat in a corner and watched him eat.

He ate 989 waffles and took twenty at one mouthful. When he was through he said to grandma, "I have no money with which to pay you, so I'll give you this magic pumpkin seed." It was no larger than the head of a pin. He told her not to water it when she planted it and to plant it right away.

This she did. Next morning when she went out for firewood she was amazed to see a large pumpkin had grown during the night. By Hallowe'en time it was as large as a one-room cabin. The boys cut a door in it and scooped the insides out. It took ten ton wagons to hold it all. They fed it to the pigs. It lasted six months. The boys made a one-room cabin out

of it. Then my father and mother got married and moved to the "pumpkin house," as they called it. I was born there.

Last winter they had to cut it up because they had such a hard winter.

Alyce Hay,
Age 11. Chinook, Montana.

Mother

I love the birds and the bees,
I love the gentle swaying trees,
I love to gaze into the sky
And watch the birds go fluttering by,
But best of all I love my mother.

I love to watch the flowers neath my feet

In the summer's hottest heat
I love to watch a butterfly
And see the rippling brook roll by,
But best of all I love my mother.

Gwendolyn Hawkins,
Age 11. Bluffdale, Utah.

Try

"I never can do it," the little kite said
As he looked at the other high over his head.

"I know I shall fall if I try to fly."
"Try," said the big kite, "only try."
But the little kite said "I'm afraid I can't fly."

Fred Leon Whiting,
Age 9. 2609 Orange St.,
Riverside, California.

Vacation Days

"Come on, kids!
Let's go swimming today;
Go get your suits and ask your mothers—
Hurry! Come right away.

"When we get there we'll have some fun,
We'll swim, dive, and float;
Then we'll get some clothes on
And go rowing in the boat."

Alyce Hay,
Age 11. Box 305, Chinook, Montana.

A Joke on Whom?

Again it was harvest time in Pocatello Valley. All day long trucks passed back and forth hauling grain. Some of these trucks I recognized. The one I noticed particularly was driven by our neighbor. With him he had his son and my nephew, both five years old. They stopped at Blue Creek for supplies, and as men do, he became absorbed in a warm discussion. All at once he heard a loud noise which sounded very much like a huge blow out. He turned to see Carl racing up the road white as a sheet and Bobby cowering near a car, a hose marked "Free Air" hanging near him. There were remnants of a spare tire on someone's Chevrolet. When telling me he said, "I should have scolded them but all I could do was turn my head and smile." Lawrence Whitney, Age 13. Ridgetale, Idaho.

Evening Twilight

When the busy day is over,
When the toil of day is done,
Many happy bands of children
Watch the glorious sinking sun.

When the sinking sun has gone
Then the shadows round us fall,
Then the night creeps on and on,
Then the darkness steals o'er all.

Lawrence Fernelius,
R. F. D. No. 4,

Age 11. Ogden, Utah.

Betty's Repentance

Betty wasn't happy. What was the matter with her nobody knew, not even her mother. Finally Betty just couldn't stand it any longer, so one night when nobody was home but Betty and her mother, she crept out of her room into the dining room where her mother was reading and told her all about it. This is what she told her:

"Mother, I stole a box of the school crayons and the teacher asked if I knew

where they were and I said I didn't know. What shall I do?"

"Well," said her mother, "You should go right straight to your teacher and tell her about it and ask her to forgive you. Then you must ask the Heavenly Father to forgive you."

Betty went to bed that night and the next morning she went right straight and did what her mother told her to do. And the teacher said, "Of course I'll forgive you." That night and all the rest of the time Betty was always happy.

Francine Decker,
Age 8. Box 53, Snowflake, Arizona.

An Ogden Sunset

The sun was setting in the west
Like a golden fire ball.
The sun was silently going to rest,
And towards me seemed to call.

Great Salt Lake before me stretched
Reflecting the rosy glow;
And the mountains behind the glorious sun
Were spread far down below.

The wonderful haze of light about
Was slowly dying away.
It left the world to the Lady Night,
And took away the day.

Louise Linton,
Age 14. Ogden, Utah.

The Ride of Little Anne

Little Anne lived out in the country several miles from the city of Shipton.

One day her mother left her to play in the yard while she went to the city. Her mother said she would be gone quite a while and told her not to go far away. About half an hour after her mother had left, Anne saw an airplane whirling around in the air like it was out of control. All of a sudden it dove down and crashed. She screamed, because she thought it might hit her. It lit about 200 yards away. There was

one man out of the group of passengers who had not been hurt seriously. He told Anne that if she did not go to town for help and get back in half an hour every one would be dead.

On the way to the city there was a bad, rocky road. All she had to ride on was their old mare that had not been ridden for about a month and was very old. She saddled it up quickly and started to ride along the road. When she came to the bad road she went straight on over the rocks. Every minute she expected to have the horse step on a loose stone and throw her off. When she got to the city she told the first man she came to. He got a doctor and started out.

But Anne could not ride any farther. They took her to a house and left her there. If you go there today you will see her picture in the city hall for the brave deed she did.

Murray Richardson,
231 E. 3rd North,
Logan, Utah.

Age 13.

My Greatest Hero

It was in a small village away out from any other settlement that this incident took place, and at the time when the Indians were plundering and capturing the settlers. It was in this village that I lived with my parents. I was five years old at the time.

My friend and I were out in the forest alone that day, when we saw an old Indian coming swiftly toward us on his horse. We recognized him as an old Indian whose life my father had once saved and since then he had always been a friend.

He slowed up when he saw us and said, "Indians are coming."

We were very frightened and did not know what to do, but before we could do anything we were caught up on the back of the horse by the old Indian. He then turned his horse and started back to the Fort. Just as we were almost there we saw the other Indians coming out of the forest toward us and

the Fort. The old Indian pressed his horse on faster until we were almost flying. Just as we were going through the gate of the Fort a flock of arrows came toward us. My girl friend and I were not hurt, but an arrow went into the body of the old Indian. We galloped on through the gate before any more arrows could reach us.

Men came running and helped us off the horse. They started to take the old Indian into a house but he died before they could get him there.

Just as he died he said, "God has helped me repay the man who once saved my life."

I have always thought of him as my "Greatest Hero."

Ethel Smout,
Mink Creek, Idaho.

Age 14.

Joseph Smith

Joseph Smith was the first president of our Church. He was born in the small town of Sharon, Windsor County, Vermont, December 23, 1805. Joseph had five brothers and three sisters.

When Joseph was ten years of age the family moved to Palmyra, New York. Four years later he wished to join a church but did not know which one to join. One day while reading the New Testament, he came across this verse, "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not and it shall be given him."

Joseph was deeply impressed and went to a grove near the house to pray. For a few minutes he felt very queer, but continued praying and it soon left him; then out of the heavens appeared the "Father and His Son," who told him if he would be faithful he would be the means of establishing the true church on this earth.

One night while in bed, the Angel Moroni appeared to him three times, quoting many verses of the Bible to

him and also told him to come to a certain place on the Hill Cumorah. Joseph went, and there under a large rock and in a stone box lay the golden plates, but he was forbidden to take them. He was to come back every year for four years and if found worthy, he would be able to take them to translate.

Joseph did as he was told and on the fourth year, he received the plates from which he translated the Book of Mormon, which we now have.

The Latter-day Saints were so troubled by mobs in their worship that they began their move west. It was at this time that Joseph, with his brother Hyrum, were martyred at Carthage Jail, Nauvoo, June 11, 1844.

Anna Saunders,
433 20th Street,
Age 15. Ogden, Utah.

The Busy Old Man

There was an old man in a tree,
He was as happy as happy could be.
"O, look!" cried he, "Don't you see,
Don't you see,
The man in the moon's exactly like
me."
And he mumbled away from midnight
till morn,
So we all rejoiced when he played his
horn.
The pig he danced on the poor man's
corn,
O, dear, dear, now he dropped his horn.

LaRene Richins,
Grouse Creek,
Age 11. Box Elder Co., Utah.

A Narrow Escape

It was a very nice day, just right
for picking blackberries, when Anna
took her basket and started off to the
field where the berries grew thickest.
She was in the midst of the bushes
when she heard a thud that sounded
like a band of horses coming. She gave
a quick jump when she heard some

Indians yelling. Just then she heard
a voice which said: "Run to the ditch
and lie down flat, quickly!" With that
warning she made such haste that she
scratched herself in several places, but
didn't pay any attention to that. The
noise became stronger when she was
lying down. She felt so frightened
that she couldn't move. The next minute
or two all Anna could see was
colored men half way off their horses
jumping right over her, yelling, and
they made such a noise with their war-
whoops that she could hardly feel her-
self digging her finger nails into the
soil to stick to the bottom, because the
red men seemed to shake the earth so.
Finally they were gone and Anna was
very thankful that her "Guardian
Angel" had warned her about the In-
dians or they would have caught sight
of her and she would have been taken
among the terrible enemy.

Inga Lindstrom,
Star Route,
Age 11. Roberts, Idaho.

Life

We strive for the joy of striving,
Each great and live-long day;
We work for the joy of working,
Though we each go a different way.

We love for the joy of loving,
The heart of another soul;
We push for the joy of pushing
Till at last we reach our goal.

We trudge for the joy of trudging,
Though the path be one large thorn;
We laugh for the joy of laughing,
While others mock and scorn.

We cleanse for the joy of cleansing,
Making pure our soul like the dove;
We praise for the joy of praising,
Our own "Great Father," above.

Mildred Elam,
Box No. 757,
Age 12. Miami, Arizona.

To Be a Bird

Gracefully it upward flew in steady,
even flight,
And as I watched, oh, how I wished
that some day I might
Fly away to foreign lands across the
deep blue sea
And gaze upon the splendors that are
now unknown to me.

I want to sail across the sky into the
rainbow's hues,
And bathe myself in green and gold, in
lavenders and blues,
To touch the soft and fluffy clouds and
streak across the sky at night,
Or perch upon the little stars so twink-
ling, gay and bright.

If I could do these many things so
wondrous, mighty, bold,
My happiness would be complete and in
my song be told,
For I would sing the whole day
through in tone so gay, superb,
I'd sing my joy to all the world if I
were but a bird.

Margaret Dudley,
131 F Street,
Salt Lake City, Utah.

Age. 15.

Honorable Mention

Fern Bennett, Mink Creek, Idaho.
Laurie Bowler, Woodruff, Arizona.
Marian Bowler, Woodruff, Arizona.
Idon Chadwick, Weiser, Idaho.
Maxine Crandall, Snowflake, Arizona
Bula Fisher, 1274 Malvern, S. L. C.
Fae Mellor, Fayette, Utah.
Naida Richardson, Logan, Utah.
Eilene Van Orden, Blackfoot, Idaho.

Succor

By Wilford D. Porter

'Twas only a light in the clearing—
A blinking, flickering light,
But it guided a son to safety
When the storm crashed into the night.

'Twas only a wild wet willow
That grew on the river's brink
But it saved the life of a drowning boy
When he cramped and began to sink.

'Twas only a spark in a smouldering fire
That was caught in the prank of a breeze.
But a forest lay strewn and ruined
When the flames had ravaged the trees.

'Twas only a flash sent into the air
On the crest of an ether wave,
But it saved a ship from sinking at sea,
And its crew from a watery grave.


















'Twas only a word of warning
Lisp'd by a wounded scout,
But it saved from defeat an army,
And brought the invaders to rout.

'Twas only the love of a faithful friend,
When a life seemed under-trod,
But it lifted a man from the ranks of sin,
And raised his soul unto God.


The Little Noah's Ark

XII





WHEN Dick cried out that he knew where Mama hid Papa's giraffe and rhinoceros,  clapped her . "Oh, Dick," she cried, "where, where?" "Yes, where?" cried Papa --- "I want to see them myself!" "Why, there!" said , pointing to the  in the floor. "When you were bad, and knocked over the , and ran off, Mama pushed the  back, and dropped in the  and the  ---I just know she did!" "We'll find out," laughed Papa, as he turned and ran down the . In a minute he was back with some . Soon he had the floor-board loose, and every one crowded up to look as he lifted it. Then a shout shook the ; for there, right under the  covered with dust, lay the long-lost ! Papa took them up, and dusted them with his , and kissed them---yes, Papa kissed the  and the !--- and then he kissed Mama! "You said I'd never find them," he cried, laughing, and holding up the little wood animals. "And you didn't," replied , her face all blushes and smiles;














"it was Dick that found them!" "To be sure," said , handing the animals to Dick --- "and he shall now be called Richard the Discoverer!" "Hurrah



for Richard the Discoverer!" shouted



A. --- and the roof shook again, and  was so happy he didn't know what to do. Then Papa put back the , and they all trooped down to

dinner. In the afternoon they went out to the barn, to see the  and  and , and the places where Papa and Mama used to play. Then came the ride back to Grandpa B.'s --- and this time there were two , and two pairs of horses belted with jingling , for Grandpa A. and Grandma A. went also, to stay over Sunday. And Sunday afternoon  and

 played they were children, too, and sat with  and  on the big , while  B. read once more the Bible story of the Flood. And then they let the animals out of the little Noah's



, in a long procession ---

and, oh, joy, the lost  and  were with their mates, and there were now "two of every kind" !



THE FUNNYBONE



Etiquette Note

Never break your bread or roll in the soup.

Oh, Golfey! How Could You!

Girl Tennis Star: "Oh, don't, don't! You'll drive me out of my mind."

Male Golf Star: "That isn't a drive—that's a putt."

Another Put!

Mother: "Tommy, what are you doing in the pantry?"

Tommy: "Oh, just putting a few things away."

Down on Him

Maurice: "Don't you think my mustache becoming?"

Maureen: "It may be coming, but it hasn't arrived yet."

Barring Present Company

Charley Cadet (exasperated): "Gosh, what a driver! That guy is the biggest fool in the world."

Betty Co-ed (comfortingly): "Charley, Charley, you forget yourself."

At the Stage Door

"I took in the show last night."

"What did they have?"

"Educated fleas."

"How were they?"

"Fine. I took the leading lady home."

He Said It!

Jones was at a dinner party. He was shy and nervous, and could never summon up courage to speak because of his inability to say anything neat. All the evening he had been trying to think of something nice to say to his hostess. At last he thought he saw his chance.

"What a small appetite you have, Mr. Jones!" said his hostess with a smile.

"To sit next to you," he replied, gallantly, "would cause any man to lose his appetite."

No Accident of Birth

"Hooray," hummed the mosquito, as he bit the Prince of Wales. "At last I have royal blood in my veins."

Pst! Waiter!

Schoolboy's essay: "The defendant's lawyer made a motion for a change of menu."—Boston Transcript.

Saved Him

A young writer sent in a poem entitled "Why am I alive?" In returning it the editor wrote: "Because you sent the poem by mail instead of delivering it in person."

Woke Him Up

First Student: "I heard something this morning that certainly opened my eyes."

Second Student: "Yeah? What was it?"

First Student: "The Alarm Clock."

Boys Will Be Boys

"Did you have the car out last night?"

"Yes, Dad; I took some of the boys for a run around."

"Well, tell them I've found two of their lipsticks!"—Everybody's.

Open Season

Grover: "Here's your flypaper. Anything else?"

Rastus: "Yas, suh. I want 'bout six raisins."

Grocer: "Six? You you mean six pounds?"

Rastus: "No, suh. Six am plenty. I just want 'em foh decoys."

The Retort Courteous

Two casual golf acquaintances were walking toward the green when they sighted two women coming over the hill.

"I say," remarked one of the men, "here comes my wife with some old hag she's picked up somewhere."

"And here comes mine with another," retorted the other icily.

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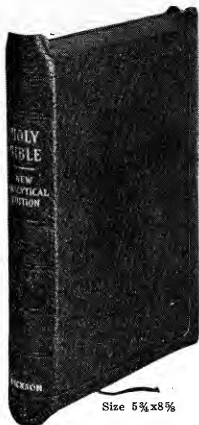
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JOHN 5:39

39 ¶ Search [Ye search] the scriptures; for [because] in them ye think ye have eternal life: and they are they which testify of me.

Ver. 46; De. 18.15,18; Lu. 16.29; Ac. 17.11.

ACTS 17:22,23

22 ¶ Then Paul stood in the midst of Mars' hill and said, Ye men of A-th'e-n's, I perceive that in all things ye are too superstitious [very religious].

23 For as I passed by, and beheld your devotions [observed the objects of your worship], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

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